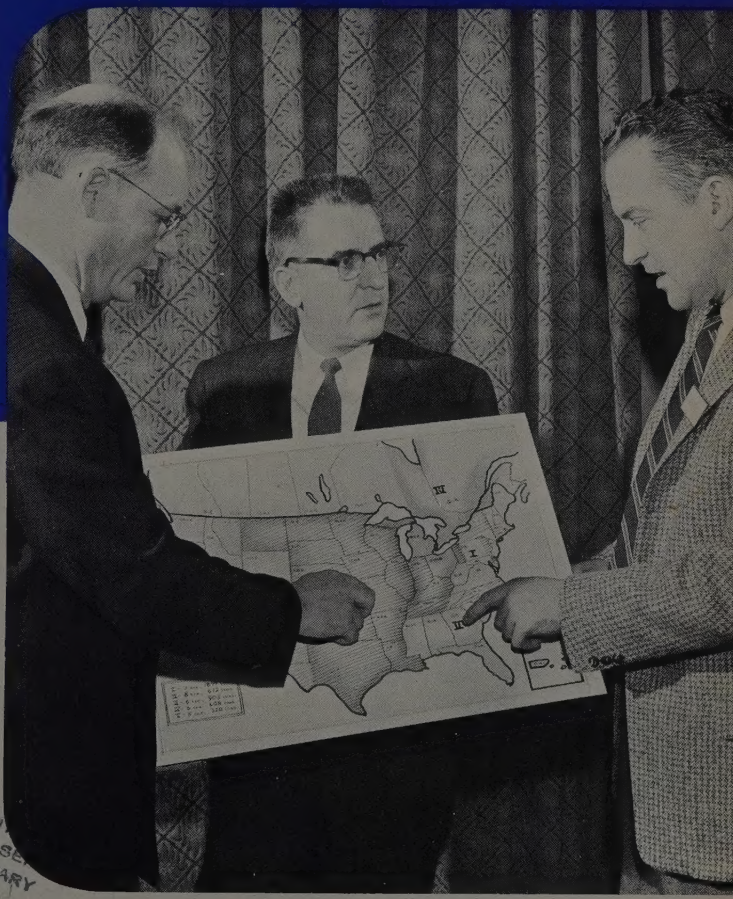
The LUTHERAN



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MAPPING SECTOR PROJECT

The whole country will hear about it

. 39, No. 42

JULY 17, 1957

CENTS

RESCUE

WHEN A LITTLE BOY fell down a well a few months ago, a whole community came to a standstill while rescuers worked night and day. Police and firemen were on 24-hour duty. Expensive contractors' equipment was used to tunnel through to him. A nearby atomic laboratory sent oxygen. Throughout the nation people tensely awaited news of the rescue effort expressed joy at its success.

In mining communities this desperate struggle to save a trapped man is all-too-well known. A cave-in or slide entombs a miner far beneath the surface of the earth. All normal operations cease while other workers use every ounce of energy to reach their endangered comrade.

Prejudices and personal feelings a alike forgotten in the moment of eme gency. When lives are at stake, men sho the best that is in them.

THEIR REWARD? If the effort is succes ful and a life has been saved, there is great feeling of satisfaction. To seek an save someone who would otherwise b lost—that's reward enough!

When we see what men will do to sav one human life that is in grave dange it's easier to understand God's great m tive in sending his Son on a mission rescue. It makes worthwhile everythin that is done to assist His cause.

—A. P. S.

The LUTHERAN News Magazine of the United Lutheran Church in America

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THIS WEEK in *The* LUTHERAN

A CONGREGATION WOKE UP - - - - By Allen T. Wallace 12
The sector project brought an Indiana congregation to life

"WE WEREN'T A SUPER-DUPER CHURCH" - By Katherine Benion 16
A Pennsylvania congregation discovered how much it could be doing

FINLAND EXPORTED A PASTOR - - - - By Effie Jane Shivell 22
Toivo Harjunpaa teaches and preaches in California

IEWS

Church in the News - - - - - - - - - - - - - - - 4

World News Notes - - - - - - - - - - - - - - - 10

Washington: Civil Rights Show-Down - - - - - - - - - - 11

:OVER PICTURE

Sector Project," a new stew-rdship emphasis, will be intro-uced into all synods of the nited Lutheran Church this ear. Plans were discussed by hester A. Myrom, Henry End-ss, and T. K. Thompson. For elated stories in "The Lutheran" his week see pages 12 and 16.

News in the Churches:

Michigan - - Clyde G. Steele 38
Minnesota - - Paul L. Wetzler 37
New Jersey - Ralph I. Shockey 40
N. Y.: Buffalo - Herbert A. Bosch 45
Pacific Southwest - - - - - 41
Pennsylvania:
Allentown - Henry W. Snyder, Jr. 42
Lancaster - - Ernest J. Hoh 44
Pottsville - - Arthur S. Follett 43
Wisconsin - - Charles A. Puls 35

EATURES

Five Make a Family: New Role - - - - By Margaret A. J. Irvin 26

Guide to Bible Study: God's Resources Are Vast - By John Schmidt 28

Worship Notebook - - - - - - - - By Edgar S. Brown, Jr. 30

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 31

Books - - - - - - - - - - - - - - - - - 33

In Conclusion - - - - - - - - - - - - - - - - 50

THE CHURCH IN THE NEWS

Reds will let East Germans attend Lutheran World Federation assembly . . . Lilj doesn't want delegates from Communist countries asked embarrassing questio . . . Louisville church school accepts Negroes . . . South African churches get read for quarrel on segregation . . . United Lutherans plan integration strategy . . Dr. Cox is leaving Refugee Service . . . Ex-minister describes hardships of the clerg

East Germans can come

A question mark had been hanging over the Lutheran World Federation's assembly scheduled in Minneapolis next month. Would Communist officials let East German churchmen come to America for the meeting? At the last assembly, five years ago in West Germany, 5,000 East German delegates and visitors planned to attend. Permission was refused.

Dr. Carl E. Lund-Quist, the Federation's executive secretary, went to Berlin from Minneapolis in late June to talk with Red government leaders about the East German delegates. The trip was at least 57 per cent successful he reported last week. Twenty-four of the 42 accredited delegates would be given visas, he was told.

A six-member delegation from Hungary, including Bishop Lajos Ordass, has been cleared for visas. Also expected at Minneapolis are churchmen from Czechoslovakia, Poland, Romania, Yugoslavia, Estonia, Latvia, and Lithuania. The U.S. government was prompt in granting entrance visas for Iron Curtain country representatives.

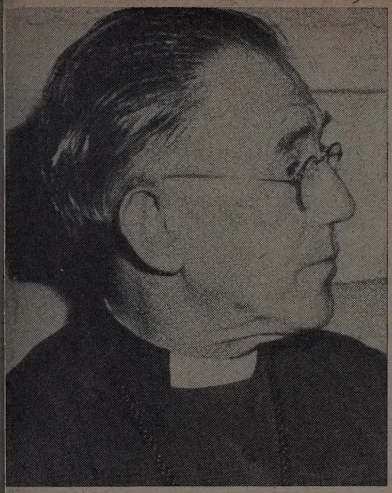
"Don't criticize," says Lilje

People in free countries should not judge church leaders in Red lands who may be forced to make compromises with their governments, said Bishop Hann Lilje. The bishop, who is president o the Lutheran World Federation, wa questioned in Washington by newsmen

A fundamentalist leader, Dr. Carl Mc Intire, had brought five European refu gees to testify before the Senate Interna Security subcommittee. They said Lu theran delegates coming from Red coun tries to Minneapolis are sent by the governments as propaganda agents.

Bishop Lilje knows first-hand abou problems of church leaders under a dic tatorship. He survived the Nazi perio (in jail during the closing days). "Fron my own experience under the Nazis, Bishop Lilje told the newsmen, "I know that the lines are not always clearl drawn." He said Lutherans in Minne apolis "will not be fooled by any Com munist propaganda."

Lutherans from Red countries shoul be greeted cordially in the U.S., sai Bishop Lilje. "It does something to man to be able to breathe the air of free dom, if only for a few days." Reporter should refrain from asking question "which are bound to embarrass them Bishop Lilje said that Lutherans in Ge many urge pastors to stay in the Com munist area of their country and continu their ministry under extreme difficulty "They have a hard duty to perform, an I don't think it is up to us to judge them.



BISHOP RICHARD REEVES
Church's duty is to disobey

Color line crossed in Louisville

The sign on Grace Lutheran Church in Louisville, Kentucky, said: VACATION CHURCH SCHOOL. ALL CHILDREN WELCOME. Eleven Negro children thought that meant them, and showed up for classes the first day.

Nobody expected the Negroes, but nobody objected. By the end of the week there were 17, along with 34 white children. "The unusual thing about this," said Pastor Henry Kleckley, "is the normalcy of it." No white children dropped out. The church council without a dissenting vote agreed to let the Negro children continue attending.

Grace Church, said the Louisville *Courier-Journal,* seems to have been the first "all-white church in the Louisville area to conduct an interracial Bible school. And it may have become the first Lutheran church south of the Mason-Dixon line."

Negro parents in the neighborhood were "pretty surprised" when their children were permitted to attend the school, said one mother. Children had seen the sign, wanted to come, and parents agreed to let them try. Negro children will be welcome to attend Sunday school, says Pastor Kleckley. The church council agreed two years ago that "any person who presents himself at worship will be seated" and any person who requests membership in the church will be accepted if he receives the required religious instruction.

Church fight in South Africa

A new sign had been posted at St. George's Cathedral in South Africa's capital, Capetown. "THIS CATHEDRAL IS OPEN TO ALL MEN AND WOMEN OF ALL RACES TO ALL SERVICES AT ALL TIMES."

The sign meant that the church (and all Anglican churches in South Africa) had decided to defy a new law enacted by parliament giving the government authority to prohibit Africans from attending churches in white communities.

There will be open conflict between church and state if the government enforces the law, said the Anglican bishop of Johannesburg, Dr. Richard Ambrose Reeves. "History," he said, "is littered with people who tried to tell the church what to do, but failed."

Bishop Reeves is in the U.S. raising funds for defense of South Africans being tried for treason because they violated their country's segregation laws. The new law, says the bishop, gives the government "the power to determine who shall or shall not worship in any particular church." He said it is the duty of the church to disobey this law.

Capetown's Roman Catholic archbishop, Owen McCann, agreed. "The South African government," he said, "is putting the things of Caesar before the

things of God. The church was told by Christ to go and teach all nations. God's claim on us comes first."

Strategy in race relations

It wouldn't do much good to have board secretaries in New York mail statements on race relations to the 32 United Lutheran synods. The ULC Board of Social Missions decided to bring together leaders from the synods to study the problem, and go home equipped to conduct study sessions in their own areas.

The leaders (92 of them, from 19 of the U.S. states and Ontario) met June 24-28 at Wittenberg College. A half-dozen speakers analyzed the problem. Discussion groups followed.

"The church of the just and compassionate Lord Jesus must be the greatest champion of human rights," said ULC Secretary F. Eppling Reinartz. Skin color, said Dr. T. A. Kantonen of Hamma Divinity School, seems to be "a remarkable device" provided by God for filtering out light rays harmful to people living in tropical climates. "What perversion it is to twist the resourcefulness of divine love into an instrument of despising the objects of that love."

The white community, said a Wittenberg professor, Karl Hertz, "is sick with greed, self-deception, compulsive fears and anxieties, pride. It is sick because it does not dare to be morally honest. It dares not to be truly Christian. It is afraid to repent honestly, to accept and practice the love of God in its fulness."

Dr. Harold Letts, Board of Social Missions staff secretary, said "the greatest contribution the church can make toward ending discrimination will be for its congregations to prepare their own people for acceptance of Negroes and other minorities into their membership."

Miss Cox leaves refugee work

An energetic, compassionate woma had worked day and night through mos of the postwar years in finding home for refugees. Dr. Cordelia Cox, as d rector of Lutheran Refugee Service, aide 55,000 persons in resettling in America

This month she got ready to clear o her desk. She will join the staff of th Lutheran Welfare Council of New York Mr. David R. Salmon, a public relation consultant, is to take her place in th Refugee Service.

Resettling refugees in the U.S. ha gradually fizzled out this spring as th Congress failed to act on a new program to succeed the 1953 Refugee Immigra tion Act. Last shipload reaching Nev York under the old law arrived April 3

DR. CORDELIA COX
Energetic, compassionate

(including 195 persons assisted by Lu theran Refugee Service).

Lutheran headquarters for incoming

Hungarian refugees at Camp Kilmer in New Jersey were transferred to a New York City hotel when the number of arrivals dwindled. A few East German refugees may be admitted to the U.S. Some may come under the regular immigration quota system. Otherwise, unless fresh enthusiasm stirs in Washington, the U.S. postwar settlement of homeless people of other lands is a finished chapter.

No more Norwegian

There had been a half-dozen Lutheran denominations in America with the word "Norwegian" in their titles. Only one is left, the Norwegian Synod with headquarters in Mankato, Minnesota. This month the church convention agreed to submit to the congregations for approval a change of name to "Evangelical Lutheran Synod." There are 12,000 members in 74 congregations.

The Norwegian Synod broke its relations in 1955 with the Lutheran Church —Missouri Synod, with which it has been associated in the Synodical Conference for 85 years. It objected to Missouri's deviations in appointing military chaplains, sponsoring Boy Scout troops, and framing a doctrinal agreement with the American Lutheran Church. This month the Norwegians refused to resume their ties with Missouri.

The National Evangelical Lutheran Church (formerly Finnish Evangelical) agreed at its convention this month to negotiate merger with the Missouri Synod. The National Church has 9,331 members.

No more released time

Protestant and Roman Catholic clergy united in urging the public school board of the Lake Minnetonka region—a suburban area of Minneapolis—to continue permitting released-time classes in religion. Forty per cent of the 863 pupils in grades four through six have been excused from classes 90 minutes each week for instruction in their churches.

The school board voted 4 to 1 against the plan. The school year "is all too short," said Maurice Schanfeld. Giving up 5 per cent of school time for classes in religion is not justified, he said. He proposed that churches hold their classes outside school hours.

Don't mind question on religion

People who take the U.S. census every ten years ask all sorts of questions: Do you own your home? Do you have a refrigerator? and so forth. It wouldn't hurt anybody, said church leaders, to have them ask people what their church preference is. This would settle the question of how many Americans feel that they have some church loyalty, even though not membership.

Census bureau field workers have been making spot tests on public reaction to such a question, report little opposition.

A Minnesota poll, taken on this subject by the *Minneapolis Tribune*, showed 34 per cent favorable to a question on religious preference, 42 per cent indifferent, and 22 per cent who thought it is "a poor idea." Two per cent didn't answer.

Governors state preference

Forty-seven of the 48 U.S. state governors list themselves as having a definite denominational preference, says the Methodist Information Service. Methodists are the most—13. There are eight Baptist governors, seven Episcopalians, six Presbyterians, five Roman Catholics, four Lutherans, two Congregational Christian, one Jewish, one Mormon.

Presbyterians go steady

Roman Catholics made a heavy attack during the winter on the growing practice

of American youth in "going steady." A teen-age boy and girl, dating steadily and exclusively long before they are in position to marry, are limiting their social experience and risking serious temptation. Some Roman Catholic bishops have pronounced severe disciplinary measures against steady daters.

Presbyterians "go steady" too, according to a questionnaire circulated at their Westminster Fellowship national assembly this month. Twenty-five of each 100 date exclusively. They also revealed that they average 10 hours a week watching television.

Fry appeals for Hong Kong

Life is "a painful struggle" for 300,000 refugees from the Chinese mainland living in cardboard boxes and old crates in Hong Kong. Agencies such as Lutheran World Relief do what they can to help, but it isn't enough.

Dr. Franklin Clark Fry, president of LWR, urged last month that "vigorou governmental attention, and preferabl inter-governmental action" be under taken. "As long as hundreds of thousand of refugees have to live in makeshif quarters," he said, "there will be emer gencies." A recent Hong Kong floo killed 19 persons and drove 10,000 fron their squalid dwellings.

Lutheran World Relief has shipped i 15,814,268 pounds of food, clothing, an medicine valued at $2,840,486 in thre years.

Ministers have hard life

"Young ministers are leaving th church," James B. Moore asserts in thi month's *Harper's Magazine*. Judging b the picture he paints of the pastor's life one would expect to see a wholesal exodus.

A clergyman can't be himself, says Mr Moore (an ex-Methodist minister). H has to be "what he thinks the church an society expect a clergyman to be." H

LUTHERANS DISTRIBUTE RELIEF SUPPLIES IN HONG KONG
What is this among so many?

must avoid smoking (contrary to Methodist Church law for its clergy) and must beware if he "likes a glass of wine at Thanksgiving or Christmas." He is not supposed to be interested in "the town's art center, or its orchestra, or—especially —in its little theater."

The Protestant idea of what a minister ought to be, Mr. Moore surmises, "may be a mixture of Puritan piety, Victorian prudery, and the pious moralism of the American Middle West."

There are really too religions today, says Mr. Moore, 1) a clerical religion, and 2) a lay religion. "The seminaries," he says, "educate ministers far beyond the understanding and religious position of the laity." The minister must avoid "really intelligent preaching" because "the average Protestant church in America is scared to death of ideas."

The minister's wife is in trouble too, because "she is always expected to say 'the right thing' and to do 'the nice thing' —if it kills her."

Parsonage preferences listed

Most ministers would prefer to have their parsonages within easy walking distance of their church, but not right next door. A survey conducted by the Southern California-Arizona Methodist Conference found that if the parsonage adjoins the church "there is a tendency to encroach upon the privacy of the home life of the parsonage family."

The ideal parsonage requires three bedrooms and two baths, according to the survey. It should have a study with an outside entrance, a modern kitchen, and a living room big enough for entertaining. Other preferences were those usually desired by American homeowners, the survey said, but many pastors felt that a television antenna ought to be furnished."

Cousins sees new double standard

The difference in morality taught as ideal and that "glorified in practice" was sharply criticized by Norman Cousins, editor of the *Saturday Review*, at a University of Colorado convocation in June.

"I had been told that mercy was good and violence evil," the editor said in recounting his own educational experiences. "Yet everywhere I turned violence was accepted as a matter of course, even glamorized."

Mr. Cousins said he "became aware very early of the distance between the magnificent morality of the Sermon on the Mount and what happened to people who believed in it enough to attempt to apply it."

"American people are not educated to wage peace," he concluded. "Our schools and churches can contribute to the necessary goals by helping to develop a sense of patriotism in the human family and a reverence for life. It would help, too, if along with the emphasis given our political and civil rights, we developed concern for the rights of future generations."

And so forth

Dr. George K. A. Bell, Anglican Bishop of Chichester and honorary president of the World Council of Churches, will retire at the end of this year. "New directives" in the church "require younger men," the 74-year-old prelate said.

Reconstruction of historic Holy Trinity Lutheran Church in Warsaw, Poland, is nearing completion, according to reports. The church was badly damaged by air raids in 1939 and 1944. It was partially rebuilt by the Polish government for secular use, was returned to church use last year. Built in 1781, the church has the third largest dome in Europe, being surpassed only by St. Peter's in Rome and Westminster Abbey in London.

World News Notes

Khrushchev on top

Nikita Khrushchev had been the world's most notable gambler since Hitler. He played for the highest stakes—Stalin's place in the Soviet government—and won. It took him 51 months.

The old Bolsheviks, Molotov, Kaganovich, who had stood shoulder-to-shoulder with Stalin, were out, and Khrushchev had brought in a new team. Most important to him seems to be Zhukov, who leads the army. As in the days of the Roman empire, the man who controls the army controls the throne.

Everywhere in the free world there was speculation as to what the Khrushchev victory might mean. Only one thing seemed sure. A Khrushchev dictatorship couldn't be any worse than Stalin's. It might be better. Khrushchev seems to be more sensitive to world opinion, to be better acquainted with the realities of the present world situation, than the aging Stalin had been after World War II. And the H-bomb has entered world politics.

American policy toward Communists

Communism has been growing in various directions since World War II, and U.S. policy makers have been trying to tailor policies to fit the variations they find in the Communist countries.

With Tito's Yugoslavia, which defied the Kremlin, the U.S. had ventured to collaborate, wishing to strengthen Tito in his independence of Moscow. This year the U.S. has been timidly trying out the same policy toward Poland, giving the Gomulka government discreet assistance in edging loose from the Russians.

Toward Russia itself, the U.S. has been wavering between collaboration and cold-war opposition. The big attempt to get friendly with Moscow was made at th Geneva Conference two years ago, bu nothing much has come of it. Harol Stassen talks about disarmament wit Russian spokesmen in London, but mo people in Washington behave as thoug the talks are a harmless pastime.

The most sharply debated U.S. polic is regarding Red China, with which th U.S. isn't officially on speaking term Some Americans think China is due t swing away from Russia if its Red lead ers get encouragement from western na tions. They want the U.S. to extend dip lomatic recognition and open trade rela tions. Secretary Dulles said sharply las month that the U.S. will continue t ignore the Red government in the hop that before too long it will disappear.

U.S. may decide about Algeria

The French have been holding on t Algeria with stubborn and expensive de termination, keeping a half-million so diers there to try to subdue the rebe bands that have been at war for 3 months. The U.S. has taken no publi stand on the Algerian question, on th grounds that it's a French problem.

U.S. Senator John F. Kennedy startle the French (and the U.S. State Depart ment) this month by a speech urging th United States to take part in trying t secure independence for the Algerians If nothing can be done before autumn the U.S. should go to the United Nation with a proposal for "an international ef fort to derive for Algeria the basis fo an orderly achievement of independence.

The French replied that the Kenned speech would encourage the Algerians i their rebellion, but they acknowledge that the senator seemed surprisingly we informed about the situation.

WASHINGTON

CIVIL RIGHTS SHOW-DOWN

DECKS HAD finally been cleared in the apitol for the toughest scrap in this ses-on of Congress. The storm center of ebate was the proposed law to assure all .S. citizens—including Negroes—of the ght to vote.

The House of Representatives passed e bill 282 to 126. Debate in the Senate, heduled to begin July 8, will probably sult in all-night sessions in an attempt break the threatened filibuster.

Political complexion of the South might drastically changed if Negroes can eak through the restrictions and fears nich keep them from the polls. In some tes only a small minority of Negroes te, and Negroes are never elected to portant public offices.

Black citizens who don't have voting hts are also barred in many communi-s from the right to serve on juries. As result, all-white juries won't convict hite people who are accused of denying vil rights to Negroes. Strategy of some uthern senators in combating the pro-sed new law has been to insist on trial jury in cases where officials are ac-sed of keeping Negroes away from the lls. They trust white juries to dismiss arges in such cases.

LEADERS OF BOTH political parties are liged to support the civil rights bill, risk the loss of Negro votes in northern tes. In many northern cities Negroes from 15 to 25 per cent of the popula-n, and can swing elections to the party y think supports their interests.

President Eisenhower said he thinks civil rights bill "is eminently reason-e and moderate." He said it is not signed "to persecute anybody." Sen-ator Richard Russell of Georgia said the bill would open the way to "the use of the military forces of the United States against the white people of the South to compel them, if necessary at bayonet point, to do away with any separation of the races in any phase of public life."

The senator said he spoke "in a spirit of infinite sadness." "If you are driven to pass this bill in its present form," he told the Senate, "you will cause unspeakable confusion, bitterness, and bloodshed in a great section of our common country. If you propose to move into the South in this fashion, you may as well prepare your concentration camps now, for there are not enough jails to hold the people of the South who will today oppose the use of raw Federal power to forcibly commingle white and Negro children in the same schools and in places of public entertainment."

Imaginary horrors

OTHER SENATORS felt that Mr. Russell was piling up imaginary horrors in his attack on the bill. "Seldom have I seen so many ghosts under a single bed," said Senator Everett Dirksen of Illinois.

The bill proposes to set up a special civil rights division within the Department of Justice. It would create a federal civil rights commission to investigate and attempt to remedy cases of racial discrimination. Even if individuals do not go to court to protest against limitation of their civil rights, the Attorney General would have power to go to court on their behalf.

A long-drawn-out filibuster, holding the Senate in session until midsummer, might result in efforts to change the rules of the Senate to permit a two-thirds vote to shut off debate. A revolt against the present rule has been rumbling since the session began in January.

A Congregation Woke Up

By ALLEN T. WALLACE

Things had gone along about usual in First Church, Columbu Indiana. Then the leaders of th congregation got together and d cided to try the sector project . .

WE HAD BEEN having a lot of meetings, and I wasn't eager to attend another. I had heard all about sector projects. What good would such a project do in our small Indiana parish, where most people seemed to want to keep on doing things in the way we had always done them?

But our men agreed to drive the 20 miles to the meeting where the sector project would be explained. "Maybe," they began to think, "this has something for us." When we got home—under the influence of the enthusiasm we had noticed among others at the meeting—we decided to try.

THE FIRST STEP was to send for all available material helps. There were plenty. Several copies of the sector manual arrived. It contained a complete outline of the entire stewardship progra

The first thing was organization of research committee to answer the que tion: "What kind of a congregation ha we been?"

The history of the congregation w studied. Its progress through the ye was charted. The picture was not sti ulating. Although the congregation w debt-free and had no pressing financ problems, it had been static. It had mained the same size for years. T budget had been increased only slight

"SECTOR PROJECT" is a phrase that will be heard throughout the United Lutheran Church this fall. Experimental projects have been undertaken in some areas, but this carefully planned program will soon be activated on a continent-wide scale. For a second report on the sector project see page 16.

The percentage of members who attended the services was low. Only enough new members had been added to replace those lost. Although the congregation was 65 years old, it had sent only one of its young men into the ministry.

After the research committee had made a good beginning, a publicity committee was formed. Its job was to keep the congregation informed about everything that was happening in the project.

TWENTY-FIVE people began meeting every Sunday afternoon. For the most part they were women, some of them were secretaries or office workers. The committee was headed by an enthusiastic 23-year-old ministerial student.

There was a lot of work to be done and it was important that it be done right. It was obvious that misunderstandings were going to develop among those who had not have a close association with the project. This committee would have to correct those misunderstandings, if possible prevent them. It would also have to keep the congregation informed step by step, and keep enthusiasm high.

There was a lot of fun every Sunday afternoon as the committee met at the parish house. A stranger, hearing the laughter and the clink of coffee cups, might have thought a party was in progress. But the clatter of typewriters and the thump of the mimeograph were evidence that work was going on.

PASTOR WALLACE IN COLUMBUS PULPIT
Attendance doubled

Some members had a lot of previously hidden talent and many creative publicity releases resulted. Others had little talent but were willing to work. One elderly widow told the pastor that she was not able to type or operate a mimeograph but, she said, "You ought to see me lick those stamps!" The publicity committee functioned smoothly throughout the four months of the sector project.

WHEN THE research committee had prepared its report and the report had been publicized, the proposal committee was formed to answer the question, "What kind of a congregation *should* we be?" When the question, "What does this church need?" is asked, answers are certain to be plentiful and vigorous.

Each committeeman had his own ideas,

that may have been lying below the surface for a long time. Here was the opportunity for each person to speak his piece. The meetings were long and no one seemed in a hurry to leave.

The committee began by presuming that money was no limitation. Their first job was to decide what the church needed, not what it could afford. It wasn't easy to eliminate the dollar sign from those early considerations, but it was done. Proposals flew hot and heavy. "The church basement must be remodeled" . . . "More fire insurance" . . . "A better choir with more music" . . . "Salaries must be increased" . . . "Visual aids" . . . "Subsidies for youth camp attendance" . . . "Better attendance at worship" . . . and, above all, "New members for the church —evangelism!"

After the proposal committee had decided what was needed, it began to study the needs of the church in relation to the giving potential of the church. This had been estimated by the survey committee. Our estimated giving potential was much higher than income had been.

The proposal committee divided their proposed budget into three sections: 1) What must we do? 2) What could be done if our potential were to become actual income? 3) What does God expect of us? What would be a venture in faith?

THE TOTAL BUDGET for this congregation with 170 communicants had been about $8,000 in 1954, $9,500 in 1955, and $12,000 in 1956 (this last amount was increased by a parsonage remodeling fund).

The survey committee decided that the giving potential of the congregation was $28,000. The proposal committee suggested a budget for 1957 of $20,000.

When members who were not working in the project began to hear reports of a

MAKING THE EVERY-MEMBER VISIT

$20,000 budget, many were shocked. had been only a few years since the co gregation had thought in terms of $4,000 to $6,000 yearly budget.

The next step in the program was congregational dinner. This congregatio like most others, had many congregation dinners. Most of them were of the "pitc in" or "pot-luck" kind. They were dete mined that this dinner would be differen They began to publicize the coming di ner early in the program.

They arranged to have a caterer hand all the details. This was not to be a di ner prepared by the women of the churc The women were to sit down and e without being wearied by the usual prep ration, nor were they to worry abo cleaning up afterward.

The dinner was well attended. Aft the meal each committee chairman w given five minutes to tell the congregati what his committee had done. Then visitor from another congregation th

There were a lot of meetings, which opened people's eyes

ad conducted the project the previous ear told of his experiences. When the nner was concluded the people had arned a lot about the method and goals the sector project.

NOW THEY WERE READY for the wind- . The final step was the every-member sitation. This church had conducted a lf-hearted visitation every year. It was r the sole purpose of obtaining pledges the church budget.

This visitation was different. The vis- rs did not talk in terms of pledge cards. eir purpose was to make better mem- rs of those whose names were on the urch rolls.

The visitation committee was large. ch team was expected to call on only e or six families. Most of each visit nsisted of a friendly chat about the tivities of the church and the privileges membership.

People were given a chance to "gripe" d make suggestions to their "official" itors. The approach of the visitors was be: "We come not just seeking your oney but seeking you. We want to help you to become a better servant of the Lord."

Near the end of the visit each family was asked to fill out a form indicating the ways in which they would be willing to give their time and their talents to the work of the church. This form was filed in the church office. All sorts of hidden talents and unknown desires to be of service turned up!

Finally, the family was asked to indicate the amount that they would make an effort to give to the work of the church each week. This amount was referred to as the family's commitment.

WHEN THE VISITATION was completed and the thank-you letters mailed, the stewardship sector project in the First Lutheran Church of Columbus, Indiana, was concluded. What were the results? The membership of the church had hovered around 165 for ten years. At the time of this writing there are 209.

Attendance for 1954 and 1955 had averaged between 85 and 95. During January of 1957 it averaged 177. For many years the budget of the church had been

between $4,000 and $6,000 and had slowly increased to about $9,000. For 1957 the budget calls for expenditures of $20,000 and there is good reason to expect the budget will be met.

These are just statistics. Far more important are the spiritual advances. This is indicated by the increase in attendance at services. As people increase their giving to the church their interest increases proportionately. There is a new spirit in the church.

A significant thing about the program was the number of people who worked on it. Out of a communing membership of 170, more than 50 served on the committees. Each of these benefited spiritually. For them the church is more their church than it has ever been before.

Our people know more about the program of their congregation than ever before. After the first meeting of the proposal committee a woman approached the pastor with this comment: "Pasto I have learned more about the working of my church in the past week than learned in all the years that I have bee a member."

Now the people have a far-reachin plan. They are looking ahead. They n longer face the work of the church wit hesitancy. They are confident of the fu ture because they have seen what can b done. Once the pastor had to prod an push. Now he finds himself trying n to hold back some of his zealous churc members!

At this first introduction to the secto project, the pastor asked himself th question: "Even if this thing produce such amazing results in these other place can it help a church that has been 'sleep for years?" Today he has the answer t that question. First Church of Columbu Indiana, is more awake than it has ev been!

"We Weren't a Super-Duper Church"

By KATHERINE BENIO

A hard look at the facts convinced people of Trinit Church in Milton, Pennsylvania, that they were n measuring up. They decided to do something about

"THEY'RE GOING to conduct a stewardship sector project at the church. Pastor Weaver asked me to be the general visits chairman," said my husband one evening some six months ago. "He says if we do this project right, our attendance will go up at least 25 per cent and our giving 40 per cent."

I gave my husband a doubtful look. "You mean that will all happen in a sho time through one project?" I asked.

"That's what I mean," he said.

I studied his expression, trying to s if there wasn't some catch in what he w saying. "You know there have been d ficulties in our congregation for quite while. In fact, we've been in a rut."

"That's why Pastor Weaver is so eag

AT CONGREGATIONAL DINNER ENTHUSIASM REACHED QUITE A CLIMAX

give the sector project a try. He feels
ır congregation is a good one for a pilot
ctor project," my husband explained.
"But how are all these miracles going
happen so quickly when they haven't
ppened for the past 75 years?" I asked.
"That is the whole idea of the sector
oject," explained my husband. "It is
signed to give a congregation a better
irit of fellowship, set goals, and leave
e people with a better understanding of
at the over-all picture of the church is."
"Sounds good," I said, "but I still don't
e how."
"You will after we attend the congre-
tional kick-off dinner," my husband as-
red me.

WITH CURIOSITY and misgivings I went
the dinner meeting. I'd seen many of
se projects start with big prospects and
l flat. Then, too, there are dangers in
y organized project where the masses
e steamrollered according to predeter-
ned plan.
The first speaker was enthusiastic. "I'll
edict that membership at Trinity will
an much more to you once you have
mpleted the stewardship sector proj-
," he said. "Besides you will have more
l joy than you have ever known in your
igious life."
The speaker went on. "I know this is
true because what you are about to do requires the response of your whole life to Christ out of gratitude for his amazing love. Christian stewardship is the giving of everything you are and have to Him, to be used as He directs."

MY ENTHUSIASM began to grow because I knew this speaker was thoroughly acquainted with everything about the stewardship sector project. He was Dr. Ralph Robinson, secretary of the Central Pennsylvania Synod.

He put it this way. "Next fall the majority of the more than 4,000 ULCA congregations will conduct a stewardship sector project similar to the one you are going to have here. This is one of three pilot projects being conducted now."

Dr. Robinson had caught my interest, but I still wondered "how!" My thoughts were soon fastened on what General Chairman Eugene Gramley was telling us. Figures he placed before us were the results of work of the research committee and really made us sit up and take notice.

They showed that the membership of the church had been steadily declining over the past twenty years. There were a few spurts of growth, but always we had settled back into the slow but steady decline.

Equally unflattering was our record of

giving. "On the minimum total budget," said Mr. Gramley, "of $1 per week, only 159 are giving the minimum, 796 give less, and 227 have given nothing. For benevolence there's been an apportionment of about 25 cents per week and only 227 are meeting this."

We, like most congregations, had assumed we were doing much better than this. One member expressed a quite general reaction to these figures. "I've always felt we were a super-duper church all around," he commented. "And in a few minutes a few figures showed me how wrong I was."

AT THIS POINT it seemed to me things were starting to take shape. Now that we knew just what we were not, Mr. Aaron Hottenstein, chairman of the proposal committee, started to tell us what his committee felt God could rightfully expect of our church in the next few years.

As Mr. Hottenstein stood before us, he was pointing at a large chart to the right of the speaker's table. "This," he said, "tells us what we are now and what we feel God would like us to be."

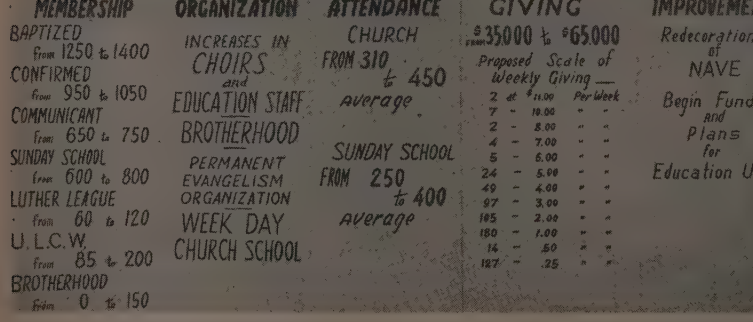
"VENTURE IN FAITH" was the titl written in large letters at the top of th chart. "Every member an active mem ber" was the goal for '57. Proposed ac vances were divided into four types— membership, organization, attendanc and giving.

Membership in the church and all o ganizations should increase from 20 t 50 per cent. Church attendance woul be boosted by a telephone campaign. Brotherhood, a permanent evangelism o ganization, and a weekday church scho should be added to our organization structure.

ON THE financial side the congregation potential took a jump from $31,000 t $65,000. Benevolence was upped to $ per week minimum per person an $3,700 earmarked for Susquehanna Un versity's centennial appeal.

Three other "musts" for the near futu were added—supporting a missionary, a dition to our educational staff, and th placing of THE LUTHERAN in the home every member. Two major church ir provements were recommended—imm diate redecoration of the church nave an

THIS WAS TRINITY CHURCH'S CHART OF WHAT OUGHT TO BE ACHIEVED


VENTURE IN FAITH
Goal for 1957~"Every Member an Active Member"
PROPOSED ADVANCES
MEMBERSHIP
BAPTIZED from 1250 to 1400
CONFIRMED from 950 to 1050
COMMUNICANT from 650 to 750
SUNDAY SCHOOL from 600 to 800
LUTHER LEAGUE from 60 to 120
U.L.C.W. from 85 to 200
BROTHERHOOD from 0 to 150
ORGANIZATION
INCREASES IN CHOIRS and EDUCATION STAFF
BROTHERHOOD
PERMANENT EVANGELISM ORGANIZATION
WEEK DAY CHURCH SCHOOL
ATTENDANCE
CHURCH FROM 310 to 450 average
SUNDAY SCHOOL FROM 250 to 400 average
GIVING
$ from 35000 to $65000
Proposed Scale of Weekly Giving —
2 at $10.00 Per Week
7 - 10.00 " "
2 - 8.00 " "
4 - 7.00 " "
5 - 6.00 " "
24 - 5.00 " "
49 - 4.00 " "
97 - 3.00 " "
105 - 2.00 " "
180 - 1.00 " "
14 - .50 " "
127 - .25 " "
IMPROVEMENT
Redecoration of NAVE
Begin Fund and Plans for Education Unit

CHURCHES MUST MEASURE THEMSELVES

the beginning of a fund for an education building extension.

Members listened to this with a variety of reactions. Most agreed all these things should be, but felt much of it was only an inspired vision that would remain a vision. "Sounds good," was the typical comment of an older member, "but we can't do all that."

But it didn't take Dr. Richard Klinetob of the survey committee long to tell us they felt we were wrong. "We have studied more than 900 of our members," he said, "and we have estimated what they can do for the church in terms of leadership, working ability, and finances. The results show that we have an abundance of all three to carry out the suggestions of the proposal committee."

BY THIS TIME the air was tingling with excitement. How are they going to get the people to do it? Is this going to wind up being primarily a money-raising campaign? were just a sampling of questions in the minds of the 350 members present.

Edward Coup, the advance visits chairman, answered many of these questions. He told us an every-member visit to receive spiritual and financial pledges for the coming year would be the next step. Those who had been selected to make these visits, as well as all the chairmen and the pastor, had already made their pledges. "This is a must in the sector project," said Mr. Coup. "It is based on the idea that a person should pledge before asking others to do it."

Now came an announcement that gave confidence to many in regard to the project. The advance commitments committee had already pledged approximately 50 per cent of the total proposed in time, talents, and money.

VISITORS STARTED OUT. Eight of the visitors had refused to pledge. According to the regulations of the sector program, they should have been replaced with people who would pledge. However, they weren't, and here we learned another lesson. "Replacing those who will not pledge is most important," says Chairman Gramley. "The results from the cards they handled were 100 per cent negative."

The main emotional peak that had been reached at the congregational dinner wasn't going to be easy to maintain. Publicity, lay witnessing, telephone committees, and sermons with stewardship themes were effective devices used at this point. Each Sunday morning a layman spoke prior to the sermon and told why he favored the program and where he saw a need for improvement in Trinity's activities.

As the visiting progressed, it became clear that this witnessing and the survey of our potential had been most helpful. In our visits the biggest step forward—an education building—brought highly favorable comments from those without children as well as those with. "It's time we provide our young people with a center for their social activities at the church instead of less favorable environments," commented one of our teacher members.

A teen-age boy told us how in confirmation class he had become enthused with the picture word-painted by the pastor of what the ideal church and church

member should be. Since then his zest had gradually faded, for he had seen lethargy in many of the adult members and uninspired leadership at organization meetings he had attended. "That evening at the sector stewardship dinner I was the happiest I've ever been in my religious life since confirmation," said the boy. "At last our church is doing what it ought to do."

An elderly layman made a typical comment. "I really didn't understand Christian stewardship before," he explained. "I've learned from this project. It's interesting, once you are educated to it, how much more stewardship you practice every day, not only in the church, but on the job, in your community and home."

He pointed to the side of the pledge card entitled "Christian Stewardship of Time and Talents." Here there were 60 categories divided into three groups: (1) personal, (2) family and community, and (3) congregational life. People were asked to mark their preference and special abilities. "It's a help to any conscientious Christian to go over a list of specific things he should do in order to be a good steward of God," he remarked.

Despite the convincing explanations there were still some dissenters to the pledging. One man sat silently reading the financial part of the pledge. "It says here 'I'm happy to join,' " he commented. "I may do it but I won't be happy . . . Promising to give a certain amount ties you down too much . . . I don't like it."

We reminded him of what it said at the bottom—"This commitment can be increased, decreased, or cancelled by notifying the treasurer of the church."

"But who wants to do that?" he asked.

Once the case for the church was stated, visitors didn't argue. They did as instructed and turned their attention to the other phases of the project. "This after all is the most important," Pastor Weaver had told us. "If we get them to attend and participate, the other things will come."

A few objected to everything. One woman said, "I go to church on Sunday,

"I DON'T WANT TO BE BOTHERED"

and the rest of the time I want you to let me alone. And don't send me any more letters. I don't want to be bothered."

Still another said, "What do you want to have down there—a mansion? That benevolence fund looks like you aim to convert the world. Besides, it looks to me like you picked out people with money to head the campaign and do the visiting."

But as a final report of the pledging came in, these rumblings faded out. Attendance was already taking a decided swing upward, as well as were organization attendance and envelope contributions. It was evident the project had unified the congregation and made its members more stewardship-minded.

Now, more than six months later, Trinity is able to look back and evaluate what the sector project accomplished. Pastor Weaver, Chairman Gramley, and lay vice president, Mr. Fred K. Mauger, have

been speaking to retreat, synodical and conference groups on this subject.

"In our church," says Mr. Mauger, "the project was a big success. It was helpful in informing the congregation about what is going on in the church and in giving everyone an opportunity to take part. Activity was increased in all areas of the church, particularly among the men where it brought to light numerous future leaders."

He went on to explain that the sector project crystallizes a church's objectives and prevents it from drifting. "The laying of essential immediate objectives before the congregation gives all a goal toward which they work," he explains.

Chairman Gramley summed up his reaction this way. "It helped to unite us. I think we overstressed money and pledges to the detriment of the spiritual phases of the plan. Timing should be improved so that the emotional peak is not reached at the congregational dinner, but during the visitation."

TRINITY'S FIGURES to date show attendance is up 25 per cent and giving has increased about 80 per cent. A weekday church school was started with 60 enrolled. Attendance at organization gatherings has increased at about the same rate as church attendance. The children's choir has grown by one-fourth and the youth choir by one-third. Redecoration of the church nave at an estimated $15,000 was promptly approved.

Our pastor sees a new confidence and optimism concerning the ability of the congregation to maintain a program of maximum effort. "It has made it possible for many smaller as well as larger improvements to be made. Without the stewardship education of the sector project many of these would have been a long time in coming," says Pastor Weaver.

He refers to the new way in which members took an interest in helping the Luther League get funds to go to their national convention at Kansas in August, securing robes for the junior choir, and office and Sunday school equipment, and giving salary increases to all employees.

THE STEWARDSHIP sector project was scarcely finished when the leaders for Trinity's forthcoming evangelism mission were named. As we began to prepare for it, we discovered for ourselves one of the sector's greatest assets. "Once the members are thus educated in stewardship, a church is better prepared to do a better job in evangelism," Dr. Robinson had assured us.

This is exactly the way Trinity is finding it. More enthusiasm is evident among those asked to help with the evangelism mission. Pastor Weaver sums it up this way. "The sector plan provides opportunity for each member of the church to be confronted with the necessity for making a significant decision regarding what he is going to do for his Lord. He is confronted by the gospel—intelligently and urgently presented—and then must decide to accept or reject the claims of Christ upon his and his family's time, talent, and money."

RELIGION IS NO SET of superstitions kept in order to be safe. It is not a creed to be protected, a faith to be kept under a glass jar. It is a faith to be risked, a mind to be challenged, a soul to be set free.

—RALPH W. LOEW in *Hinges of Destiny* (Muhlenberg)

FINLAND EXPORTED A PASTOR

For three centuries Lutherans of America have been receiving many pastors from churches of Europe. They are still coming. One of the recent arrivals is Toivo Harjunpaa

By EFFIE JANE SHIVELL

THE EIGHT-YEAR-OLD BOY preached sermons to the cows in his grandfather's barn. Sometimes a cow replied with a weird "moo." They were peaceful cows, and gave milk that nourished the boy as he grew on his grandfather's farm in vacation-time.

This was in Finland more than forty years ago. The boy's name, Toivo Harjunpaa. "Toivo" means hope. The time was Finland's troubled era under the rule of Czar Nicholas of Russia. Many Finnish mothers, ardent with hope for their country, named their newborn boys "Toivo."

When Toivo's father was not busy with his job as conductor on the railroad, he gave his time as a lay preacher in the Lutheran church. He was official catechist in the large church of Rauma, a coastal town in southwest Finland. He was joyful when he saw his son singing in the church choir. When the boy learned to play the pipe organ, the father gave hearty encouragement.

DIRECTLY ACROSS the street from Toivo's childhood home Russian police and soldiers were stationed. Though Finland had declared its independence, Russia refused to withdraw the soldiers. Then Bolshevism began growing in Finland, as Russian soldiers spread propaganda among the Finnish laborers. People who refused to listen were called "White Finns." Bitterness between white and red Finns grew intense.

As the years passed, the situation of the workers was improved by social legislation of the new Finnish government, and bitterness between factions was reduced.

In college preparatory school, Toivo studied biology and the theory of evolution. He read widely in philosophy, try-

ing to harmonize evolution with Christian teaching. The young student asked many questions and tried to reason out answers. But so many doubts arose in his mind that at the age of eighteen the task of preaching the Christian gospel seemed much more difficult than it had been at the age of eight.

"During these years of my student career," said Mr. Harjunpaa, "I thought I might be an organist and choir-director, but a preacher—no."

THEN CAME a great day in the life of the student. His biology teacher, Professor Into Vaahtoranta, who is still headmaster in the school in Rauma, invited the doubting student to go for a walk. The salt-sea air blew in their faces and spurred their minds to clear thinking. Professor Vaahtoranta was a Christian and his heart went out in sympathy to his questioning student.

"Did you ever stop to realize," asked the professor, "that in biology we confine our study to the material side of creation—'the seen which is temporal, in contrast to the unseen which is eternal,' as St. Paul said. Scientists reason out theories concerning the sequence in which the visible world was created, but reason can go only so far. Where reason stops, faith begins. When in faith we receive Christ, then we become children of God, the eternal Creator. In communion with him, we think his thoughts."

The professor and the student walked in silence. Yet, for the student, it was not silence; there was a third Presence. For the student, this was his walk to Emmaus.

HAVING GAINED peace of mind regarding questions that had troubled him, the student entered the department of theology in the state university of Helsinki. He studied Latin, Hebrew and Greek. He played the pipe organ for chapel and directed student choirs.

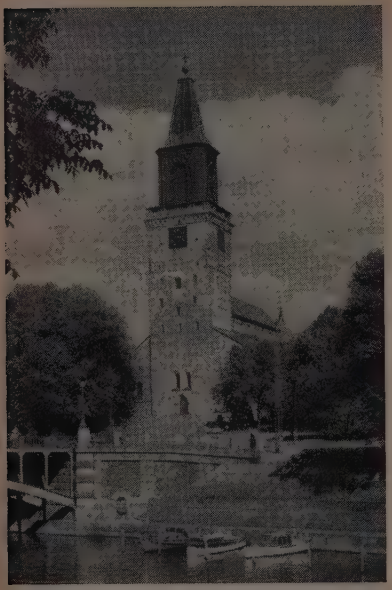
"During my senior year," said Mr. Harjunpaa, "I read books by Bishop Gulin, who was then professor of New Testament in the University of Helsinki. His books fortified me in my new purpose to be scholarly and at the same time a devout Christian."

In 1936 the student graduated from the department of theology, and was ordained in the historic cathedral in Turku. At the end of the ordination services, the archbishop asked the student's own father to give his charge to his son. The father spoke from the text, John 6:68, "Lord, to whom shall we go? Thou hast the words of eternal life."

The next day after his ordination the Rev. Toivo Harjunpaa was sent to be pastor of a rural church in Finland. This lasted only a few months, as he was called into Finland's peacetime army to serve as chaplain the required time of a year.

IN 1938 there was a vacant pulpit in London. Since Great Britain bought large supplies of lumber and paper products from Finland, there were many Finnish sailors from freighters and also from passenger ships in London. The Lutheran Church of Finland had established a church in London for the Society of Seamen. To this church Pastor Harjunpaa was called.

"World War II was soon underway," said Pastor Harjunpaa, "and one of the first German bombs dropped on England hit the Finnish Seamen's Church. For a short time I held services for my congregation in the Swedish church, but as the war progressed Finnish seamen were interned on the Isle of Man. The English government paid my expenses to travel to the Isle of Man to serve as chaplain to the seamen."



Finland's ancient cathedral at Turku

Like a brightness amid the darkness of war, love brought companionship to the young pastor. In 1943 he was married to Miss Selma Aperson, formerly from Estonia. Before the war she had come to England to train as a nurse. By the time she had finished the course, Estonia had been swallowed by Russia. She was without a country, so she stayed in England and served as a war nurse.

WITH HOSTILITIES at an end, Pastor and Mrs. Harjunpaa were called to Finland where for three years they served the wartorn country during its reconstruction. "Soon after the war," Pastor Harjunpaa went on, "I received the surprise offer from the newly elected archbishop of Finland, Dr. Aleksi Lehtonen, to become his secretary and chaplain. The position of an archbishop's chaplain is like that of an adjutant to a general of the army," he explained. "Many important matters are talked over with the chaplain. I was entrusted with foreign correspondence because I had many foreign acquaintances, especially in England."

To re-establish relations with the western churches, Mr. Harjunpaa made eleven trips to various countries. He was also sent to the World Council of Churches headquarters at Geneva.

"THE ARCHBISHOP wanted, as his chaplain, a man who had special training in liturgy and church music," Mr. Harjunpaa explained. "On festival days the chaplain chanted the liturgy in the cathedral in Turku."

During these years of Finland's reconstruction Mr. Harjunpaa was not only secretary and chaplain to the archbishop but also pastor of a church in Turku. This church maintained a social service center to deal with spiritual and physical needs of the community. There were no strings to the help. If at three o'clock in the morning a Communist came with the plea, "Come pray with us, our child is dying," the pastor went.

One woman who had shouted at the church, "Down with the Fascists," changed her hatred to praise when, two years later, she sobbed out her story to the congregation: "I must confess how I have thought badly of this clergyman because he is a clergyman. In the last two years I have had to change my views, seeing how everybody is welcome to this church-house. When we did not come to the church, the pastor, his wife, and Sister Martha, our deaconess, came to minister to our needs without asking about our political views."

"THESE YEARS in this social-service center of the church taught me the lesson," said Pastor Harjunpaa, "that if we learn to minister in the self-sacrificing spirit

of our Lord to both the physical and spiritual needs of the people, and if we go into the dark alleys of life which the church, all too often, has neglected, then it will be seen that sacrificial love still is the greatest force in the world. It was my experience in Finland that even a Communist becomes aware of his religious needs and will welcome the Christian minister to share his innermost secrets."

While representing the Church of Finland in various countries during the post-war period, Mr. Harjunpaa met ULCA President Franklin Clark Fry. With him he discussed the prospects of becoming a pastor in America. Uncertainty of the political situation in Finland made the move to America seem very welcome.

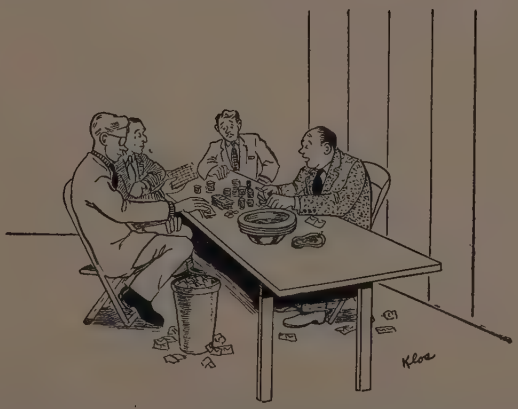
After serving as assistant in Holy Trinity Church in New York City—to become acquainted with church practices in America—Pastor Harjunpaa was called by a congregation in New Bedford, Massachusetts, where for four years he served as pastor, also as chaplain in the local hospital.

THEN IN 1953 came the call to teach parttime in the Pacific Lutheran Seminary, Berkeley, California, and also to be pastor of the Shepherd of the Hills Church which holds services in the seminary chapel.

"Eighty per cent of the congregation have college degrees and they present a real challenge to the preacher," said Pastor Harjunpaa. "A ministry has to be keyed to the intellectual level of the listeners," he says. "When preparing sermons, I keep Greek and Latin versions of the Bible in front of me."

This attitude is paying dividends in the growing understanding of his congregation. One of his parishioners exclaimed enthusiastically, "He is building us up in the faith in a wonderful way, and he enriches our understanding of the scriptures."

Wherever he has preached and to whatever congregation he has ministered, Pastor Harjunpaa has always kept foremost in his mind his father's charge to him, "Lord to whom shall we go? Thou hast the words of eternal life."



"... An average Sunday ... $41 in bills. $79 in change, and $17.85 in green stamps."

FIVE MAKE A FAMILY:

NEW ROLE

"THERE! WHAT DID I tell you?" demanded Pete, as our car moved with the rest of the caravan from the church. "Got our family in and four of your precious nursery children, Miss Karen, and no one is a sardine."

"You were right," I agreed, smiling at him. I had to lean across Karen to see him and she drew back primly, smoothing her skirt. "Sorry, dear, didn't mean to muss you after you spent so long ironing that outfit. If your brother wouldn't think I was sweet-talking you, I'd tell you how nice you look."

"Say, you do look nice," Pete told her. "And I know why, don't I?"

"Pete Melton," she threatened, "if you say another word, I'll have mother put you out of the car before we go any farther. Remember, this party is for the nursery department. You just got to come along because you said how long it had been since you'd been to a farm or seen a sheep close up. So if you aren't going to behave —!"

"Oh, stop racing your motor. I was just kidding."

I SAID NOTHING, knowing the conversation would stop more quickly if I stayed out of it. Evidently Pete had done the small-brother trick of listening in on a private conversation of Karen's. But I also knew that while he might needle her, he would say nothing that the children in the back seat could pick up.

Teasing within the family is natural and the person who doesn't learn to take some of it misses an important part of growing up. However, presenting a united family front to outsiders has been a rule among us for so long that it's almost automatic with our children.

We were coming to the outskirts of town and Susie in the back seat was pointing out things to the smaller children, just as we have done with her so often. It wouldn't be long till we reached the open country where she could really act informed.

THIS EXCURSION was a spur-of-the-moment project that hadn't been in our plans for vacation school at first. Living as we do between the city and the country, a lot of us forget how many of the experiences we take for granted and which the Bible takes for granted are unusual to our children.

On the day after the children in the nursery class studied about David and his sheep, Nancy Calder's mother came into the class to talk to one of the teachers before the session. She was much amused because Nancy had insisted on bringing a box of absorbent cotton to school. "I tried to tell her you had the children paste it on the figure of the sheep because a sheep's wool is soft like cotton. But she is sure I don't know what I'm talking about. She wanted to bring in the box to show we had some of that 'sheep stuff,' too."

That incident, plus Eric Berglund's talking about the sheep on their farm gave Frieda Mantel the idea of taking the nursery children out there one afternoon after naptime. Mr. and Mrs. Berglund,

n their usual hospitable way, were delighted. When Frieda called them, she ot not only an enthusiastic acceptance, ut the offer of fresh milk and cookies or the children.

I WASN'T at all surprised that Karen ad volunteered my services as a driver. Vhat did surprise me was that Pete and usie wanted to come along. Their eagerness reminded me that it's a long time ince they've been to such an exciting lace.

Karen was not impressed. "Now, you now you've seen farm animals before. nd grain growing. Dad points out all he different kinds of grain everywhere e go. This is to help these little kids nderstand about Ruth. You'll be bored tiff."

When they vowed they wouldn't be ored, she tried another tack. "If we ll the car with Meltons, what will we o about the nursery children? A very nportant thing about them," she declared, quoting our workshop leader, although mistaking the meaning, "is that ey need more space than older children."

Pete would have none of that. "In the hurch, maybe. Not in cars. Mom can ke the three of us and four nursery kids asy."

"We'll just be sardines, that's what!"

NOW THE JIBES from Pete had made e wonder whether she had another reaon for not wanting the younger members of the family. Eric is the youngest f a large family. Was the extra ironing b for the benefit of one of his older rothers? Or was I reading my own ideas nto her actions? She's always neat and areful of her clothes these days. Maybe was silly to let Pete set me to hunting r extra reasons.

In the back seat, Susie was pointing out wheat and rye fields to her charges. They were an interested audience.

"You mean rye bread grows like *that?*" demanded Jimmy Barton.

In her role of teacher, Karen turned to answer, but Susie was ahead of her. She's quite an authority on bread since her class in school visited the bakery last year. Her lecture on the art of bread-making held the others spellbound—much more so than such information from an adult. I was beginning to think it was a very good idea to bring her along.

Karen, however, stirred restlessly. "Susie hasn't stopped talking since we left the church."

I FOLLOWED the Calder car into the side road toward Berglund's. "When we get to the farm, she'll be too busy. You and the other teachers will have your turn," I promised.

The farmhouse stood back from the road at the end of a tree-shaded lane. In the afternoon light the shadows framed the stone and wood of the house in coolness. It looked like a large slice of peace in a busy world. Yet even as I thought the word "busy," I knew that a farm is a busy place too. Peace and action are not really opposites I guess.

But before I could get philosophical, we were parking in the line of cars at the side of the lane.

Karen spoke with quiet authority. "Stay right where you are, children, till Mrs. Mantel tells us to get out. Then stay close to me and I'll see that you don't miss anything. And remember how we planned to say 'thank you' to Mr. and Mrs. Berglund when we leave. I'll remind you, if you forget, but I know you will say it politely."

I bent over the emergency brake to hide my amazement. Here was a Karen I had never met.

God's Resources are Vast

A Christian prays boldly, knowing that God can give us far more than we dare to ask. A Christian knows God as a Father, and trusts Him to respond to our need in boundless and unfailing love

By JOHN SCHMIDT

Read Ephesians 3:14-21

AFTER A LENGTHY parenthesis, the subject of verse 1 finally finds its verb: "I Paul bow my knees." The words suggest the earnestness and weight Paul attached to this prayer, for the customary posture of the Jew during his prayer was standing (Mark 11:25; Luke 18:11, 13).

Kneeling, a symbol of complete submission, was used at certain significant occasions by Jesus (Luke 22:41), by Stephen (Acts 7:60) and by Paul (Acts 20:36).

Does Paul's simple, unadorned "Father" (for the early Greek texts omit "of our Lord Jesus Christ") reveal the deep imprint made on the prayer life of the early church by the Lord's Prayer (Matthew 6:9)? That may be, particularly in view of the fact that the Aramaic word used by Jesus—"Abba"—should have persisted in the vocabulary of the church (Romans 8:15; Galatians 4:6). It is an encouragement to prayer to be reminded of the fatherly nature of God that causes him to hear and answer the needs of his children.

Dr. Schmidt, author of this series of studies in Paul's Letter to the Ephesians, is pastor of Indianola Church in Columbus, Ohio.

PAUL'S NEXT THOUGHT is difficult t follow in detail, but the direction of h thinking seems clear. The church is new family that takes its name and natur from God, just as a clan or tribe ofte bore the name of its ancestor (the twelv tribes of Israel are a good illustration c this widespread custom).

Since Paul has already (1:5-10; 2:19 indicated that entrance into God's famil is not universal, but restricted to thos who have faith in Jesus, it should be clea that he is not proclaiming some idea c the universal fatherhood of God and th brotherhood of man. Perhaps he is think ing, in terms of his general message, tha both Jewish and Gentile believers and a others yet to come are clans which bea a common name.

THE SPIRIT, whom Jesus named "th Comforter" (John 14:26—here the Kin James translation seems better than th "Counsellor" of the RSV), distributes t all "the riches of his glory," giving statu and importance even to Gentiles, slaves and women. Paul does not hesitate t offer large requests, for the God to whon he prays has unlimited resources. Chris tian prayer is never based upon our sma achievements, but on the limitless riche of God.

It is noteworthy that again Paul' thought is fundamentally Trinitarian: th *Father* strengthens believers through th *Holy Spirit* by sending his *Son* to liv permanently in them. The whole God head is involved in man's salvation, fron beginning to end.

OF ALL THE PRECIOUS phrases of thi prayer, there is none more wonderfu than that the Christ, who is "far abov all rule and authority and power an

ominion, and above every name that is amed, not only in this age but also in hat which is to come" (1:21), graciously omes to "dwell" in our hearts through aith. He who only "tented" for a brief ime among men at his first coming, now nakes his permanent abode in believing earts.

It must be remembered, in this connection, that the Bible does not make the ontrast we make frequently between heart and head." It is the intestines that re considered to be the seat of emotional fe; the heart is the center of the will, nan's inner self.

That we might truly know and value ur kingly Guest is the purpose of theology—and of this Epistle. Only if we hink in some measure adequately of him, vill we be thrilled by the miracle of his resence.

It is characteristic of Paul's urgent tyle that he telescopes two illustrations, rom botany and architecture, in the hrase "rooted and grounded in love" compare 2:20-21). Each suggests an nportant aspect of the believer's relationhip to his Lord. The English translation, nfortunately, cannot indicate the fact nat Paul here uses the particular word or love—*"agape"*—that is used for the elf-giving love that God has toward us nd that his children come to share beause Christ lives in them. The most omplete description of this love is found n I Corinthians 13.

We are increasingly to know God, ot as a scientist knows a fact but as a over knows the one whom he loves and ho loves him. Such knowledge is for very Christian, without exception, but is possible only "with all the saints." here can be no fellowship with the Head nless there is a vital relationship with he whole body.

Only so can the dimensions of God's love—which determines also the proper dimensions of his church—be discerned. Its breadth includes all mankind; its length, all ages; its depth, all human need; its height, its purpose of lifting man to the heavenly places in Christ.

The sentence should end with "the love of Christ," but Paul restates this truth to make clear that the figure of speech may not be pushed too far. God's love defies measurement. It "surpasses knowledge." That is why the supreme goal for the Christian can never be knowledge, but love.

The climax of the petitions is in the clause: "that you may be filled with all the fulness of God." As in Christ all the fulness of God dwells, so the fulness of God can dwell in us, so far as Christ lives in us.

Yet, great as is this prayer, God's answer is still greater. Even the most daring petitions fall short of the purpose of his grace. Paul knew this very well. That is why he so often breaks out into a doxology.

Our superlatives are often signs of our insecurity, carelessness, or excitement. But biblical superlatives fall short of the truth, revealing only the poverty of human speech. God, says Paul, is not limited by our ignorance, fearfulness or even by our lack of imagination.

Literally, his words are: "able to do overmuch; yes, overmuch beyond overmuch; even able to do overmuch beyond an over-overmuch." Even the Apostle's language is too frail for such an idea! Surely it is "meet, right and salutary" that to such a God be given "glory in the church and in Christ Jesus to all generations, for ever and ever."

This magnificent doxology is a fitting climax for the first part of this Epistle.

MUSIC IN THE CHURCH

DESPONDENCY HITS all of us some times. We go along for days enthusiastic and eager to do our work. Then something happens. It may be the reports of the alarming build-up of nuclear weapons, the mounting incidence of what we label juvenile delinquency, the gnawing greediness of people, or never-ending financial obligations.

I began to get some of that feeling recently. On Sunday morning as I settled into a church pew the mood was still with me.

THEN, WHILE I still wallowed in the mire of despondency, the organist took her position. The first simple notes rose up in the church. It seemed like a voice asking a question, softly, plaintively. There were no anxious repetitions of a theme, no blast of worried concern, no anguished lament, just the simple, quiet query.

I found myself fitting my thoughts into the notes of the music. My questions were the music's questions. I needed an answer and the gentle melody lifted my thoughts to the place where the church's music must always flow, the throne of God.

The melody changed, and now a new voice sounded. It was a firm, positive progression of notes. Like the opening line of a beloved hymn, the melody came now with an answer. In a few moments of reverie before the service began that hot Sunday morning, my attitude had changed.

Some may scoff at such sentiment. Experts may smile condescendingly. All I know is that on a day when I went to church full of misgivings for the godle society in which we live, it was mus which brought me from my anxiety ar lifted me up to the moment when I w to worship God.

IT SEEMS TRITE to say that music important to the church. What wou Christmas be like without carols, Easter without the exultant Alleluia And who would truly enjoy a servi where all of the parts, both pastor's ar congregation's, were always said, nev sung? We need music in the church.

But this is not to open the door to ar and all kinds of music. The tunes of th juke-box, for all of their sentimental ass ciations and catchy tunes, can never li the soul of man as does an organ volu tary or a Bach chorale.

The influence of certain Protesta churches which do not have our stron evangelical confession or determined i sistence on full congregational particip tion are making their way into our churc music life. Against these we must retu a firm but polite rejection. Music in th church never ought to be an end in itse Its sole purpose is to be the vehicle of th congregation in its worship.

THIS IS the ideal, the end to be sough But often in our attempt to achieve th end, we are guilty of shoddy plannin cheap methods. Often in planning th budget for a congregation, the churc council considers everything else and the gives what is left to the music departmen Some parishes are still looking for "som one who can play the organ on Sunda and offer little—if anything—for his her service.

Nor is there a willingness to defend the urch musician in his efforts to provide e congregation with the best in church usic. I have often talked with dis-untled young people who have eagerly evoted their lives to the service of the urch in the field of music, only to have eir noble ambition smashed by an un-operative church council and some-mes a pastor. How many choir directors e roundly condemned for "too much ach," "playing too fast," or "not using miliar hymns"?

THE FIRST STEP is a better training pro-am for our church musicians. We in e ULCA are just beginning to catch up ith our Lutheran brethren. The church usic department in Wittenberg College an excellent example of what can be ne when a church-related college se-ously considers its responsibility to train usical leaders for our churches.

But most of our musicians are not in a sition to return to college. Many of em have full-time positions outside the ld of music. Their service in music is mething to be worked in after hours. rovision must be made for them.

Here again we have been slow get-ng started. But synods are recognizing e need for some degree of training to sure that the musicians will give our urch music the proper emphasis.

One synod has had such a summer mp for eleven years. Under the leader-ip of Dr. Paul Ensrud, of the music de-artment of St. Olaf College in Minne-ta, the Pocono church music institute as been a regular feature of the Minis-rium of Pennsylvania's summer camp rogram.

Each year organists, choir directors, oir members, and interested pastors nd laymen have spent two weeks in the ocono mountains studying and prac-ticing the music of the church. Courses are given in organ, liturgical chant, choral directing, liturgics, congregational singing. Participants come away enthused and eager to return to their congregations to lead the music life.

Some people prefer to get their training from secular musicians whose influence is not always good. Others are unable to assume the cost of a summer course. For such it would be well if church councils underwrote the expenses.

IT MAY BE too late for such a provision for this year, but music and worship committees would do well to plan for next year and the years after that. Inquiries to synod offices about music and worship camps, conferences, and workshops are the first step to raise the level of our music life in the congregations.

In our efforts to experience a meaningful worship each Lord's day and holy day, we must be trained. An important part of this training is concerned with music. A congregation has a responsibility before God to give its people sound musical education. —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Swapping

QUESTION: Ron wants to swap toys and other property with other youngsters. It seems all right to him to trade an expensive toy for an old discarded alarm clock, or to receive a rather expensive lantern for a battered old jack knife. It seems that all the youngsters have caught

the swapping bug. Regardless of whether my youngsters lose or come out ahead, this is a practice that disturbs me. How far ought we go in trying to break it up?

REPLY: Trading has always been a fascinating practice. Even many adults get a thrill out of it. The problem arises mainly from the fact that adult standards of value and those of children are so different.

We grownups are likely to value items on the basis of cost, usefulness, sentimental association, or the fact that a certain loved relative gave an article. Children rate items in terms of what they mean to them. The old ragged teddy bear may be more precious than a costly doll or fire engine.

To a considerable degree fathers and mothers need to respect a child's valuations and encourage him to refine them as experience proceeds. But there are situations in which parents should express themselves. It is in order to set up some precautionary standards.

How to make suggestions or set some sort of safeguards is another matter. As a rule it ought to be done in an indirect manner. A sentimental statement of fact may be needed, such as "I wouldn't swap grandma's birthday present. You wouldn't want to make her feel bad. She enjoyed giving it to you."

A calm discussion of swapping in a family council would have real value. Ideas and feelings about things may thus be created, and children may be led to appreciate that some things may be "trading stock," while others ought to be cherished and kept.

Skip a grade

QUESTION: Harold is eleven and is doing extremely well in school. He is one grade ahead of his age group. The prin cipal is now planning to have him ski another grade, and has consulted us abou it. It seems that it's up to us to make th decision, though I am inclined to leave to the boy's preference. I hesitate, as doe his father, about having him pushe ahead like this.

REPLY: A number of factors nee to be considered, and that is especiall true since a difference of two grade would be involved in this case. Inte lectually Harold may be able to do th work acceptably. Physical develop ment is also to be considered. Will h be put to a disadvantage in a group o older youngsters when it comes t physical education? Will he be at eas socially with a group which will almos certainly have a different social slant There is a question also about emo tional development.

Harold, at eleven, is not matur enough to view critically all the factor involved in this problem. You and hi father, in consultation with the prin cipal, will have to reach a conclusion Go over all of it with the boy, and hel him to understand the problem as we as possible.

I should say it is probably better fo Harold to continue with his presen group. Through an understanding be tween home and school you can d much to broaden his education at th present and later levels. That will prov highly beneficial to him, and it will a the same time avoid the physical, socia and emotional issues which would a most certainly arise. Nevertheless, i continuance in his present grade shoul constitute a pressure on him, or factor call for the sharp advance, you ma find it desirable to make a differen decision.

BOOKS

SCHOLARLY STUDY OF LUTHER

The Revolt of Martin Luther. By Robert Hern-on Fife. 726 pages. Columbia University ress. $9.75.

One of the most notable American prod-cts of the current revival of interest in Mar-n Luther and the Protestant Reformation this biography which traces the Reformer's fe up to his departure from the Diet of Vorms in 1521.

What distinguishes this account of the oung Luther is not the novelty of the por-ait but the thoroughness and the detail ith which it is presented. The author has ngaged in a painstaking re-examination of l the available sources and has made dili-nt use of the tremendous secondary litera-re of criticism and reconstruction. He ves a running account of alternative inter-retations (including Roman Catholic) and dicates the grounds on which he reaches s own conclusions. The sources are care-lly noted in extensive footnotes, and these evitably indicate heavy reliance on Luther's ble talks and correspondence.

Although written in an engaging style, is book is not a popular treatment. It is ldressed to the serious student of the Refor-ation who is interested in knowing on hat evidence our knowledge rests and who ay wish to check the sources for himself. he author's primary interest is in the ex-rnal career of Luther and the circum-ances of his life and times which con-ibuted to his break with Rome. Theology only a secondary concern.

Some readers may be inclined to quarrel ith the title of the book. Professor Fife oes not himself explain why he thinks of uther and his work in terms of revolt in-ead of reform. Yet reflection on the Re-rmer's early career will suggest cogent rea-ns. Luther attacked and rejected such basic stitutions of his day as the papacy, monas-ism, indulgences, and the sacramental stem. In so doing he introduced a move-ent which was at least as radical and thoroughgoing as the Copernican revolution or the industrial revolution were in their respective spheres. To be sure, Luther was more conservative than the left-wing radicals of his generation, but we cannot say that we understand the Lutheran Reformation if we fail to recognize its revolutionary character. THEODORE G. TAPPERT

Mt. Airy, Pa.

CONTINUOUS REFORMATION

The Renewal of the Church. By W. A. Visser 't Hooft. Westminster. 128 pages. $2.50.

This volume by the general secretary of the World Council of Churches deals basically with the problem as to how the church can be worthy of God's blessing and approval.

Dr. Visser 't Hooft's thesis is that the reformation of the church can never be confined to a single historical act but is a permanent and perpetual process. He believes that the renewal of the church is part of a continual drama between God and his people. This means that the church must always be ready to correct and reform itself. It must be under the constant judgment of the kingdom of God. This the church of today can do, he maintains, only as it humbly seeks God's will through a continued study of God's Word and is continually responsive to the power of the Holy Spirit.

Dr. Visser 't Hooft believes that this biblical and theological search is as important for the church's long-range future as are its practical services in providing food for the starving and clothes for the naked.

Denver, Colo. ALTON M. MOTTER

REASONABLE RELIGION

Philosophy of Religion. By David Elton Trueblood. Harper. 324 pages. $5.

The essentials of the Christian religion cannot be proved, as one proves scientific propositions. The only tangible evidence is witness of a living faith. The decisions of faith are beyond the conclusions of reason.

This point of view—taught by such modern Protestant interpreters as Reinhold Niebuhr and Emil Brunner—is regarded by Elton Trueblood as dangerous anti-intellectualism.

"Revelation is not self-validating!" he claims. Revelation must be tested by reason. Not only must reason support the truth of faith, it is extremely valuable in removing some of the barriers to a vital faith. "Most of these barriers," says Dr. Trueblood, "are intellectual." Religion, therefore, needs reason. "Careful religious argument does not produce commitment, but it often, as in the case of T. S. Eliot, opens the road to commitment."

Accordingly, he sets down the theistic hypothesis and then produces the evidence —scientific, moral, aesthetic, historical, and religious. To prove God's existence is not, however, all there is to religious philosophy. "The question of God's nature is more important, in some ways, than is the question of God's existence."

What is the nature of God, according to Dr. Trueblood? God is Personal Reality. This has been proved by religious experience and the historical person of Jesus Christ. "He revealed the truth of God and man, not merely by what he taught, but far more by what he did and, above all, by what he *was*. The major faith of the Western world is centered in a *personal* revelation."

This concept of God will be regarded as inadequate by those in the biblical tradition who believe that God is not only a personal being, but a personal Saviour. Nor will many Christians be satisfied with Dr. Trueblood's discussion of freedom; it fails to deal with the bondage of sin.

The book, nevertheless, is delightful reading. The clear style and illuminating language which have made his shorter works so popular have, again, made this book eminently readable.

Dr. Trueblood deals ably with questions that perennially trouble Christians—the problem of evil, the hope for immortality, and the relation of Christianity to other religions. Especially keen is his discussion of the anticipations of Christianity in other religions. Dr. Trueblood regards this book as his major contribution to religious thought.

Thiel College GEORGE C. REESE

HANDBOOK ON MORMONS

Gods, Sex, and Saints. The Mormon Story. By George B. Arbaugh. Augustana. 61 pages. $1.50 (paper, $1).

Here is information for those puzzled about the Mormons. Mormon missionary fervor results in a need for a readable, concise explanation of this polytheistic religion. This book has it and those drawn by its clever title will not be disappointed.

In the words of the author: "For two people this book should be definitive. The first person is the non-Mormon who would like to learn very easily and quickly . . . what Mormonism is . . . the second . . . is the Mormon who has many vague impressions about the Mormon story but who seldom tries to test the impressions or fit them into a unified story."

Dr. Arbaugh insists that this is not an exposure of Mormonism. Instead in six short chapters he calls attention to essentials: the historical factors; the integrative principle of sex; Mormonism's self-contradictions and errors; the Mormon missionary's arguments and what Christianity has to offer to the Mormon.

A brief factual history of the Mormon Church is given. Also doctrine, from the borrowed ideas of the "Campbellite" sect to the present, is lucidly explained. Parallel passages in the Book of Mormon and the Bible are presented as well as astonishing self-contradictions in Mormon literature.

It's a must for every pastor and its non-technical language makes it useful for the layman. H. B.

Six Mighty Men. By W. J. Smart. Macmillan. 151 pages. $2.

Brief and readable biographies of a half dozen famed evangelistic leaders. Included are George Muller, Dwight L. Moody, Hudson Taylor, Samuel Chadwick, Hugh Redwood and Billy Graham.

Kenosha Offers Lakeside Park to Carthage

By CHARLES A. PULS

MADISON—While supporting wholeheartedly any move of Carthage College to the more populated area included in the Chicago-Rockford-Milwaukee triangle many Wisconsin Lutherans are hopeful that the final decision will be made in favor of Kenosha. Situated on the western shores of Lake Michigan, midway between Chicago and Milwaukee, citizens of Kenosha are making a strong bid for the establishment of the second campus.

Ranking high in a study made by a professional survey organization, Kenosha, a city of 60,000, wants the college so much that an attractive offer has been made to sell to a group of local citizens a 70-acre lakeside park which would be given to the college. The committee has also pledged its support to a community-wide campaign to raise funds for the move.

Excellent transportation facilities are available. At present there is no four-year Lutheran liberal arts college in the state.

WISCONSIN continues to be among the top clothing collectors for Lutheran World Relief. While the fall collection usually totals 14 cars, the spring collection this year was stronger than in any previous year. Six cars were filled.

Totals are Marinette-Sheboygan, 35,900 pounds; Eau Claire, 15,600 pounds; Oshkosh, 26,000 pounds; Racine, 14,800 pounds; Mil-

Lutheran Church Council Leaders at National Parley

Secretaries discuss planning, education, community relations

LUTHERAN ecumenical executives attended the national conference of the Association of Council Secretaries at Lake Geneva, Wis., last month. They dealt with such topics as the "structures of American religion" for which Prof. H. Richard Niebuhr of Yale Divinity School was lecturer, with problems concerning trends in church planning and adjustment, Christian education, institutional chaplaincy and community relations, and exchanged ideas and experiences gathered in their work. Lutherans attending the session shown are (left to right) Richard Peden, Philadelphia Council of Churches; Donald F. Bautz, Michigan Council of Churches; John B. Baird, Jr., Colorado Council of Churches; Dr. Frederick E. Reissig, Washington, D. C., Council of Churches; Dr. Luther Gotwald, National Council of Churches; C. Edward Johnson, Minneapolis Council of Churches; John Ickes, New York City Protestant Council; Willis Ford, Maryland-Delaware Council of Churches. Dr. Reissig will be the program chairman for the event next year.

waukee, 37,740 pounds; Madison, 35,800 pounds.

Shorter Office Tenures Proposed

SO MANY capable pastors and laymen are available for service in the synod that the need for more frequent turnovers in office and on all committees is felt. Notice was given on proposed amendments to the constitution that would limit the terms of president and treasurer "to no more than four consecutive terms." It is further proposed that elective board and committee members shall serve no more than two terms, and that "any person elected to more than one board or committee shall choose the one on which he prefers to serve."

The next synod meeting will be held in Fox Point, Wis.

The synod convention authorized purchase of an apartment dwelling for married students at Northwestern Seminary, Minneapolis. Cost is not to exceed $100,000.

Tribute from Synod
Plaque presented to John W. Jouno

Wisconsin Groundbreaking
Redeemer Church, Hartford, starts building

New Church for Hartford

GROUNDBREAKING for Redeemer Church, Hartford, Wis., took place earlier this spring. The 37-year-old congregation is building a $130,000 church seating 300 and including a parish education wing with 10 classrooms, offices, fellowship hall and youth room. Pastor Frederick P. Opem (*above*) turned the first spadeful of earth as Dr. Amos G. Streich (*in surplice*) and Pastor Frederick A. Marks of Holy Cross Church, Menomonee Falls, Wis., looked on.

Northwest Honors Benefactors

"FEW MISSIONS have dedicated churches without some expression of philanthropy from Mr. and Mrs. John W. Jouno," delegates to the Northwest Synod convention were reminded last month. The synod expressed its gratitude by presenting a plaque to the couple on the occasion of their 50th wedding anniversary. The presentation was made by Synod President Paul Bishop (*see cut, center*) and Synod Treasurer Walter O. Helwig (*left*).

Expansion of Student Work Poses Financial Problems

By PAUL L. WETZLER

MINNEAPOLIS—Rapid expansion of student work has created new problems for the Lutheran Student Foundation of Minnesota. More counselors are needed, and receipts for current operations have not kept pace.

Although the 1957 budget was increased by $21,000 over last year's and despite an increase of receipts over previous levels, financial needs have outdistanced revenues as new opportunities opened on campuses of tax-supported colleges and universities.

"We are challenged by God's answer to our prayers," the student foundation's board said in a recent statement. "The work throughout our state is developing more rapidly than we had anticipated. We must appeal to our loyal Lutheran people to increase their support. We dare not retreat."

According to current data, enrollment of Lutheran students in tax-supported schools in Minnesota totaled 10,800 during the last school year.

LEADERS of the Northwest Synod are rejoicing over increased giving to Lutheran World Action. Comparative reports of receipts in June showed a 12.5 per cent gain over the previous year.

Graham HQ Stays in Minneapolis

International headquarters for the Billy Graham Evangelistic Association remain in Minneapolis. The society has purchased the former Standard Oil Co. building on Harmon Place.

RESURRECTION CHURCH, Minneapolis, dedicated its $153,000 church on June 23. Seating capacity is 400. Dr. Paul H. Roth preached.

DR. A. H. EWALD, president of the American Lutheran Church's Minnesota district since 1950, and a member of the executive committee on arrangements for the Lutheran World Federation assembly, has accepted a call to the presidency of Wartburg Seminary, Dubuque, Iowa, as of Aug. 1.

DR. JONAS H. DRESSLER, former president of Northwestern Seminary, will be supply pastor at St. Thomas' Church, Virgin Islands, for three months beginning mid-July.

Honors for former Northwestern Seminary President
A book and a purse for Dr. Dressler

HONORED at the Northwest Synod convention was Dr. Jonas H. Dressler, former president of Northwestern Seminary in Minneapolis. Dr. Dressler, professor of practical theology at the seminary since 1925, assumed the presidency of the institution as successor to Dr. Paul H. Roth in 1950. He retired last year and was succeeded by Dr. Clemens H. Zeidler. Shown with Dr. Dressler (center) at presentation of a purse and a book of letters are Dr. Richard H. Gerberding, executive secretary of the Board of American Missions; Dr. George B. McCreary, synod stewardship secretary; Dr. P. H. Roth, and Northwest Synod President Paul Bishop.

MINNESOTA . . .

LWF Assembly Preview

Room Will Not Be Lacking

FINAL ARRANGEMENTS are now being made for the Lutheran World Federation assembly in Minneapolis, Aug. 15-25. Estimated expenses of $531,000 have been practically guaranteed. Although over 6,000 rooms have already been reserved and each day's mail brings an increasing number of requests there will be room for all who come. The homes of thousands of Twin City Lutherans will be open to accommodate visitors.

Chartered planes of young visitors to the assembly have begun to arrive from western and central Europe. They will be entertained at youth gatherings and conferences until the LWF meeting gets under way.

Good Weather—And Fishing, Too

SKIES will be sunny and fair during the 11-day LWF meeting next month, according to Dr. Paul L. Wetzler, chairman of the event's arrangements committee and amateur weather expert. He said his forecast was based on an intricate formula worked out from the Old Farmer's Almanac and his own findings.

The pastor of Salem Church in Minneapolis made his prediction at a meeting at which he announced that out-of-state delegates and official visitors to the assembly will receive the privilege of free fishing from the state department of conservation.

Dr. Wetzler added that "we expect our guests to make use of this privilege only during their free time when events of the assembly are not scheduled." Considering the round-the-clock program planned for the gathering, committee members agreed that this would restrict the time for fishing to "four A.M. or thereabouts."

Women Will Be Busy

TWO LUNCHEONS for parish workers are being planned by an intersynodical group of church women in the Twin Cities for Aug. 19 and 21. Speakers will deal with topics of special interest to parish workers. Among them are Mrs. Ruth Youngdahl, wife of Judge Luther W. Youngdahl of Washington, D. C.; Dr. W. F. Schmidt, pastor of St. Paul's Church (ALC), Waverly, Iowa; and Mrs. Ruth Kenall, parish worker at United Lutheran Church (ELC), Grand Forks, N. D.

MICHIGAN

Detroit Churches Study Community Relations

By CLYDE G. STEELE

DETROIT — National Lutheran Council seminar will spotlight Detroit church problems in September. Fifty pastors will be enrolled in a 16-week lecture series designed to give them an up-to-date view of problems that confront congregations of the area.

Plans for the course were announced by the Rev. Walter Kloetzli, secretary for urban church planning in the division of American Missions of the NLC.

Lecturers include labor leader Walter Reuther, Dr. Wilma T. Donahue, Dr. Gerhard Lenski of the University of Michigan, Dr. Sheldon Rahn of the Detroit Council of Churches social service, and Dr. Jerald C. Brauer, dean of Federated Faculty of the University of Chicago.

All areas of congregational life will be explored through self-surveys. Pastors and selected leaders will study their activities in relation to the community and its needs.

Pastors scheduled to participate will come from the eight member bodies of the National Lutheran Council, from the Lutheran Church—Missouri Synod, and from other Protestant denominations.

Repeat Performance at Briggs

ALL-LUTHERAN NIGHT held for the first time last year will be repeated at Briggs Stadium to honor Lutheran players on the Detroit Tiger team. The 1956 event brought a near capacity crowd into the 50,000-seat ball park. Lutherans purchased 14,000 reserved seats.

Ten thousand reserved seats have been sold this year for the game with the Chicago White Sox. Tigers to be honored are Lutherans Harvey Kuenn, Duke Maas, Red Wilson, Al Aber, Billy Hoeft, and Mel Ott, radio and TV broadcaster. All Lutheran bodies in the city are co-operating in this second venture.

Fight for Sunday Laws Goes On

OPPOSITION to Sunday openings of stores continues to mount in Detroit. Churches co-operating in the Detroit Council are publishing lists of chain stores that remain open on Sundays. They invite members to write personal letters protesting the advance of a "wide-open" city in which retail stores make no distinction between Sunday and weekdays.

One large chain closed all its stores despite Sunday competition and financial disadvantage. Expressions of appreciation have come from the council and its members.

ST. MATTHEW'S CHURCH, Allen Park, broke ground for a chapel and educational unit on June 16. The event marked the fifth anniversary of the organization of the mission. The Rev. Alfred Belles, who was president of the synod at the time of St. Matthew's organization, presided at the groundbreaking. The new unit is due for completion Dec. 1. The Rev. August Mueller is pastor.

Groundbreaking in Allen Park
Pastors Belles, Mueller and standard bearer

Mortgage Burning in Ann Arbor
Pastor Preis and church councilmen

TRINITY CHURCH, Ann Arbor, burned the mortgage on parsonage and present church edifice the day it completed a $122,000 campaign for construction of a new church. Pastor of the congregation is Richard Preis.

DR. FRANK P. MADSEN, president of the Michigan Synod, was appointed ULC representative to the Detroit Council of Churches, and Dr. Luther Slifer was elected president of the newly formed Lutheran Student Foundation of Wayne University.

GOOD HOPE CHURCH, Garden City, a mission without a church, is repeating last year's vacation Bible school plan. Instead of holding the school at one central location, classes convene in eight homes. Last year 250 children attended. The church observed its second anniversary by receiving 57 new members. The Rev. George Volkmar is pastor.

HOPE CHURCH, Detroit, will send 12 underprivileged children from the community to the Michigan Synod Gun Lake summer camp. Six will be sent from Oesterlin Home.

Seminary Graduates Fill Parishes, Mission Fields

By RALPH I. SHOCKEY

CAMDEN—New pastoral leadership has come into the New Jersey Synod during the past few months. Eight seminary graduates accepted calls. Others transferred to the area.

Two board missionaries have been called to serve the synod. The Rev. Charles Claus is working in the Stratford area and the Rev. Gustav Wuestefeld is developing a mission in Sayreville. Both areas will be under the general supervision of the Rev. Howard Lenhardt, secretary for parish education and home missions.

Other parishes filled within the past few months are Zion Church, Carteret, the Rev. Kenneth A. Dorkof; St. John's First Hungarian-Wendish Church, Perth Amboy, the Rev. Edward R. Hanson; St. Luke's Church, Dunellen, the Rev. Philip Lynch; St. Mark's Church, Hackensack, the Rev. George W. Rieker, Jr.; Prince of Peace, Paramus, the Rev. George E. Scheitlin; Grace Church, Bayonne, the Rev. Albert Schrum, Jr.

The Rev. Arthur W. Hergenhan, former pastor of St. Paul's Church, Oswego, N. Y., was installed at St. John's Church, Jersey City, June 2. Dr. Edwin H. Knudten, the Rev. William Niebanck and Dr. Harold Haas participated. Dr. Archibald Dietz, oldest ordained member of the synod, spoke at the reception.

Another installation was held for the Rev. Paul W. Kapp, former pastor of Atonement Church, Asbury Park, at Grace Church, Saddle River, June 16. Dr. Knudten, the Rev. Harry M. Young and the Rev. Edward S. Frey participated.

The Rev. LeRoy Healy was installed June 2 at Bethel Church, Trenton. The Rev. John H. Wagner preached.

ST. MATTHEW'S CHURCH, Hoboken, observed its 80th anniversary. Services were conducted by the new pastor, the Rev. William F. Schaeffer, Jr.

Cornerstone for Camden Church
Pastor Werner Eberbach conducted service

CORNERSTONE for a $100,000 parish house addition to Christus Church was laid in Camden in the presence of Synod Secretary C. Donald Heft. Pastor Werner Eberbach conducted the service.

Leadership at Beisler

CAMP BEISLER'S new leadership training camp will open Aug. 18 and continue through Aug. 24 under the leadership of Dr. Eric Voehringer, professor of Christian education at Philadelphia Seminary. Other leaders are Frank H. Bretz, secretary for research of the Board of Parish Education; Zeb Trexler, associate secretary for the LLM; and Mrs. Betty Hill, director of art and recreation, Lower Merion schools.

THE REV. SAMUEL DEVANESAN, pastor of the Tamil Lutheran Church, South India, spoke about his work among the Bataks at St. Matthew's Church, Moorestown, and Holy Trinity Church, Manasquan.

THIRTEEN charter members of Advent Church, South Orange, were present for the 40th anniversary on June 9. Pastor Herbert

... Messner dedicated a new baptismal font. DR. EDGAR S. BROWN, director of the ULC Department of Worship, spoke at the 15th ordination anniversary of the Rev. Glenn H. Rudisill, Redeemer Church, Dumont . . . Dr. Paul T. Warfield, pastor of St. Mark's Church, Trenton, was baccalaureate speaker for the graduating class at Dumont High School . . . The Rev. William O. Bruckner led his congregation in the celebration of its 50th anniversary.

THE AUXILIARY of the Lutheran Home presented an $8,500 check to the board of trustees on June 6, as part of a $50,000 pledge toward the new 26-bed infirmary. Dr. Edwin H. Knudten spoke at the groundbreaking service held the same day.

Welfare Draws 300 to Jersey City

"WELFARE is an extension of God's personality into areas of human need," said the Rev. Arnold J. Dahlquist of Cranford, as he addressed 300 Lutherans gathered for the spring festival of the Lutheran Welfare Association at St. John's Church, Jersey City. Two staff members were honored in recognition of ten years of service.

CHURCHES from 11 communities held a congress of Christian faith in the high school stadium in Ridgewood. It was organized as an expression of the common bonds of denominations co-operating with the World Council of Churches. ULC President Franklin C. Fry spoke.

PACIFIC SOUTHWEST

Los Angeles Honors a Citizen

LOS ANGELES—Distinguished service to church and community has brought a special citation from the Los Angeles City Council to W. O. Lindstrom of Van Nuys. The son of Norwegian immigrant parents, he is today vice president of the Citizens' National Trust and Savings Bank in Los Angeles, a dedicated member of St. Andrew's Church in Van Nuys and associated with an impressive number of community projects.

The recipient of a certificate of commendation by the city of Los Angeles is guided in all his actions by the belief that God has called a man to do his job well—whatever that job may be. He also believes that a man has more than one job in life.

In Mr. Lindstrom's case, the things he has endeavored to do well range from his banking profession to the leadership in community chest and Red Cross fund drives, from the presidency in the Van Nuys Chamber of Commerce and Rotary Club to the chairmanship of building fund campaigns that gave St. Andrew's congregation a new chapel unit, a parish hall, and an educational center.

"Wally Lindstrom has a gift for leadership," his pastor, the Rev. C. H. Meyer,

Councilman Wilkinson and Wolfert Lindstrom
Getting things done quietly

sums it up. It's the kind of leadership that "manages to be unobtrusive" and gets things done quietly by winning the co-operation of many people.

The recognition given him in Los Angeles, the recipient said last month at his home, "comes less to Wally Lindstrom than to the Christian ideal I have tried to follow."

State to Recommend Allocation of Federal Funds For Proposed Lutheran Hospital in Lehigh Valley

By HENRY W. SNYDER, JR.

ALLENTOWN—Latest development in plans for Muhlenberg Medical Center is an assurance from Pennsylvania Secretary of Welfare Harry Shapiro that he will recommend allocation of federal funds, under the Hill-Burton Act, to assist in building the Lutheran hospital in the Lehigh Valley.

In a recent letter to the Medical Center board, Secretary Shapiro wrote: "In the 83 areas into which the state has been divided, only seven have provided any beds for the chronically ill . . . We will recommend to the United States Public Health Service assistance to this hospital and allocations of participation in the cost of construction of that portion of your hospital which will be devoted to this particular use, and we will also recommend participation in the cost of beds intended to be set up by you for a psychiatric unit."

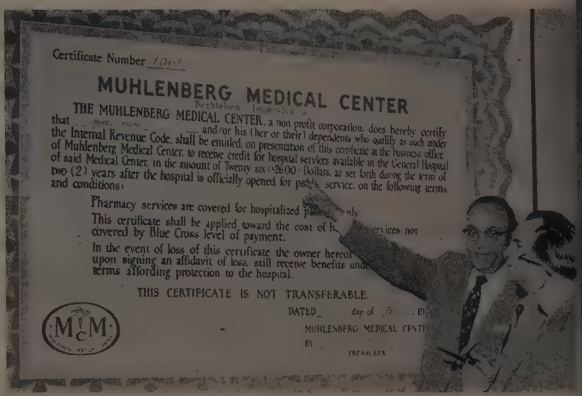
The Ladies' Auxiliary of the Medical Center has pledged $25,000 toward the first units. Dr. Charles M. Cooper, Pennsylvania Ministerium president, was principal speaker at the dedication of the Medical Center site June 9. Dr. Cooper said: "The enterprise on which we are embarking is not one for a single denomination. It is too broad in its significance for one church body to assume its direction . . . All races, creeds, and stations in life will be served by this hospital with equal beneficence."

It's the 500th for the Moravians

MORAVIANS of Bethlehem are celebrating their "500th anniversary" this year. An anniversary service was held March 3 in Moravian College Hall. An "Early American Moravian Music Festival" in Bethlehem helped to highlight the anniversary celebration in June.

A $52 investment in the proposed Muhlenberg Medical Center will bring $26 in free service during the first two years the hospital is in operation.

The "service certificate" was a new feature introduced into the general public fund campaign last May. It guarantees contributors of $52 or more a 50 per cent return if they or members of their families want to avail themselves of the hospital's services not covered by the Blue Cross plan. It will be good in the out-patient department and in the general hospital.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Medical Center Contribution Brings Fifty Per Cent Return
Promotional plan is expected to add incentive to fund campaign

Shown before a giant enlargement of the certificate are Joseph Lipsky, Bethlehem, and George Nejmeh, Allentown, discussing the plan with the Rev. Raymond J. Heckman, Allentown, president of inner missions board. Plan has been successfully used in similar campaigns in western U.S.

The anniversary commemorates the year 457 when the followers of John Huss and erome of Prague withdrew from the Bohe- ian national church which had won recog- ition by the pope and formed an associa- on to preserve Huss' spiritual teachings. he group laid the groundwork for the Brethren of the Law of Christ" which were rganized ten years later.

Moravian colonists settled in Savannah, a., and Philadelphia in 1734. They have eir strongest representations today in Beth- hem, Pa., and Winston-Salem, N. C. Their nited States membership is 51,000. Mora- ians gave the city of Bethlehem its name n Christmas Eve, 1742.

leim Heads Conference Church Schools Again

By ARTHUR S. FOLLETT

POTTSVILLE—Eighteen congregations were epresented at the United Lutheran church chool convention of Schuylkill County at ion Church, Minersville, May 4.

Pastor Robert M. Lezenby, of Holy Trin- y Church, Hershey, spoke on "The Faith f Our Church." A rebuttal of the "Sunday chool's wasted hour" charge was presented y Pastor Luther K. Mohr, of Zion Church, amaqua. "The job in the Sunday school s not futile; a tremendous job is being one," he said.

Robert C. Bader, superintendent of Trin- y Church, Pottsville, and Peter Neil, as- istant superintendent of Zion Church, rackville, were other speakers.

Maurice Heim, of Zion Church, Frack- ille, was reelected president. Other of- icers are: Clifton Hutchinson, Zion Church, amaqua; Charlotte Schaeffer, St. Paul's hurch, Port Carbon; and Lewis Reinhard, t. Peter's Church, Pine Grove.

More Whitsunday Confirmations

THERE IS A GROWING trend in the Pottsville Conference to hold confirmation on Whit- unday. Several churches made the change o the later date this year.

Children's Bureau Observes 35th Anniversary

Dr. Shearer spoke at service in Orwigsburg

Pastors feel that much is gained by the additional time for instruction. Conflicts with the busy Easter season are also avoided. There was a noticeable increase in classes throughout the conference.

Child Care Agency Celebrates

DR. FRANCIS SHEARER (*see cut, second from right*), executive secretary of the Ministerium Board of Inner Missions, spoke at the 35th anniversary service of the Lutheran Children's Bureau for the Pottsville Conference at Zion (Red) Church, Orwigsburg. Taking part were (*l. to r.*): Missoura Lausch, bureau superintendent; Mrs. Lewis Boyer, Schuylkill Haven, county secretary; Mrs. Paul Feeser, Schuylkill Haven, Women's Conference secretary; Lois Eisenhard, area caseworker; and the Rev. C. A. Steigerwalt, host pastor.

FOURTEEN CONGREGATIONS were represented by 46 men at the first annual retreat for laymen sponsored by the Lutheran Brotherhood at nearby Camp Nisatin.

The Rev. Russell W. Stine, Ph.D., professor of philosophy at Muhlenberg College,

CHILDREN watched Pastor Richard Acker's trowel work as he laid the cornerstone for a new church school of Christ Church, Schuylkill Haven, on June 2. The addition will provide a music room for choirs, a church office, youth lounge, church parlor, kitchen, auditorium, and five departmental rooms for children. It will be equipped with an elevator. The 137-year-old congregation in the Pottsville Conference had 979 baptized and 732 confirmed members in 1956.

Cornerstone Set in Place at Christ Church, Schuylkill Haven
Future occupants of educational unit paid close attention

PA.: POTTSVILLE . . .

spoke on "What Is Man?" Vespers were conducted by Pastor John D. Keener, of Line Mountain parish. Afternoon devotions were led by Pastor John W. Schwalm, Zion Church, Minersville. Pastor Lawrence L. Hand, of Zion Church, Ashland, also spoke.

TRINITY CHURCH, Pottsville, held a weekend retreat for its confirmation class June 30 at Camp Teddy Roosevelt, McKeansburg. Forty-four of the 48 members attended. Pastor Maynard C. Hallock hopes this will become a yearly event for confirmands.

Vocations for Leaguers

ST. JOHN'S CHURCH, Auburn, was site of the Luther League meeting during the Christian vocations rally. Attendance was 130. Pastor Elwood O. Semmel, of the host church, conducted the service. Dr. Truman L. Koehler, professor of mathematics at Muhlenberg College, spoke on "The Business I Am In."

ZION CHURCH, Ashland, held its 100th anniversary celebration June 16. Edward Oestreich, a son of the congregation and senior at Philadelphia Seminary, read the service. The Rev. L. L. Hand spoke.

Conference Inner Missions Set to Expand Operations

By ERNEST J. HOH

LANCASTER—Three new inner missi workers were welcomed to the Lancast Conference recently.

Mrs. Ada Y. Jackson is the new super tendent of the Lutheran Home in Lancast She came from a similar position at t Lutheran Church Home in Buffalo, N. which she directed for 13 years. The R Dr. Ambrose Hering, formerly of New Yo City, is the first executive secretary of t Lancaster Conference inner missions. M Esther M. Pyle is the new receptionist a secretary in the inner mission office.

Under Dr. Hering's guidance, a progr of social missions with emphasis on cong gational participation will be develop Planning will be done within the framew of synodical and ULC programs. Compa ness of the area covered, the strong Luther constituency, the unified interest and operation of congregational units cont the promise of a successful future.

A reception was given the new work

EW YORK

rench Reelected to Presidency f New York Western Conference

By HERBERT A. BOSCH

BUFFALO—Reelected as president of the Western Conference was Dr. Ernest C. rench of Resurrection Church, Buffalo. ther officers are the Rev. Edward G. Goetz, he Rev. John L. Kinzel, Andrew W. Stohrer, llsworth Miller, Dr. Harold C. Santmire, nd Raymond E. Walther.

FIRST SPRING RETREAT of the pastors' asso- ation was held in May at Lake Chautau- ua. Response was such that a similar gath- ring is contemplated for 1958. Chaplain for he retreat was the Rev. Matthew L. Winters, oly Trinity Church. The Rev. Francis K. agschal, Dr. John G. Fleck, and Dr. harles C. Bachmann were lecturers.

RECENT ARRIVAL in the area is the Rev. rthur F. Hennig, recently ordained, who ecomes assistant at St. John's Church, Lan- aster. The Rev. Emil A. Hein was installed St. Paul's, Blossom, by Conference Presi- ent French. Assisting in the service were astors Goetz and Howard M. Guhl.

WORK has begun at the suburban location f St. John's Church in Amherst. It is hoped hat the first unit will be ready in late fall. astor is the Rev. Martin J. Hoeppner.

A.: LANCASTER . . .

St. John's Church June 24. In addition new members of the staff, Mrs. Peter rfanella continues to serve as case-worker. here are 64 active cases, including service the aged in their homes, family welfare nd refugees.

The inner mission auxiliary held a picnic r the guests of the Lutheran Home at the ttage of Mr. F. K. Galebach.

A group of women from conference urches have been visiting county institu- ons as "Christian Service Volunteers." They lped residents in handcraft and took them walks.

Dr. Hering has expressed the hope that

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PA.: LANCASTER . . .

men will show as much interest in the va ous phases of inner missions as has be shown by the women. Lutherans co-oper with state and county agencies. The Bure of Children's Services has appealed to Il theran churches for foster homes for ch dren.

CHURCHES are busy with vacation Bi schools.

One little four-year-old girl forgot to w for her teacher to take her home, wander in the wrong direction and was lost for o one hour. City police cars were alerted, au mobilists, bicyclists, children, mothers a fathers searched everywhere, and the ch was found and returned to her home.

AT TRINITY CHURCH, Lancaster, t churches, two of them Negro, united for cation Bible school. Over 250 children car At the Lutheran church in Muddy Cre sessions are held in the evening. In addit to the children's program, a young peop course and a class for adults are offer Some churches will hold their vacat schools in August.

—CHANGES OF PASTORATE—

PITTSBURGH

PEACE, JOHN T., JR. From St. Mark's Chur Jeannette, Pa. To St. Luke's Chu (Federal St.), Pittsburgh, Pa.

ROTH, JOHN W. Seminarian. To Gr Church, Leechburg, and Bethel Chur Hyde Park, Pa.

ROCKY MOUNTAIN

PRINZ, HARVEY L. Seminarian. To Color Springs, Colo., mission developer.

SHAFFER, ELLIS U. Seminarian. To Mess Church, Denver, Colo., assistant pas

SLOVAK ZION

CHERVICK, JOHN, JR. From Sts. Peter Paul's Church, Hazleton, Pa. To St. Jol Slovak Church, Nanticoke, Pa.

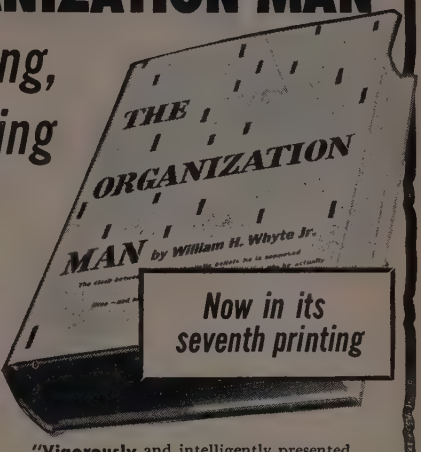
SOUTH CAROLINA

CUMBEE, L. E., JR. Seminarian. To Pilg Church, Lexington.

TEXAS-LOUISIANA

BREITKREUTZ, VERNON. Seminarian. To John's Church, Goliad, Tex.

Why **THE ORGANIZATION MAN** *is the most exciting, argument-provoking book of the year!*



William H. Whyte, Jr.'s THE ORGANIZATION MAN holds up a mirror to the significant American of the 1950's — the man who works for (and is spiritually bound to) the big corporation, the mass laboratory, the law factory, the huge foundation, the mammoth University.

It brings into the open the new American dilemma: how do we reconcile the individualistic precepts by which we were raised with the collective life we increasingly lead?

It examines the new secular ideology of group-living, which competes with religion. It shows how this ideology has deeply influenced our homes, our offices, and, paradoxically, even our churches, many of which now imitate corporation practices, apply "group dynamics" to Sunday schools, and sacrifice tradition for social utility.

The book seems to have touched a national nerve. Six printings have sold out. The critical reaction has been phenomenally widespread and intense. Here are brief excerpts from a few of the reviews:

"A truly important book. Mr. Whyte is a brilliantly gifted student of the customs of his country."—*New York Times*

"Thoroughly engrossing. There is even humor of an appalling sort in some of his material. Perhaps the most arresting section is that which lashes out at the personality tests now widely in use."—*Atlantic*

"A challenging study, in the sharpest tradition of United States sociological writing."—*St. Louis Post-Dispatch*

"Vigorously and intelligently presented, with a mass of fresh evidence."—*Harper's*

"A magnificent book which I read with mounting pleasure and intellectual excitement."—*The Yale Review*

"A milestone in American social thought. Like any good manifesto, Whyte's is passionate, at times savage. But his is also a scholarly, extremely well-written book, combining a talent for research with a graceful style and a delicious sense of humor."—*Chicago Sun-Times*

"One of the freshest and most fluent social studies I have read in years."
—*Chicago Daily News*

"This will certainly be one of the books that mark the epoch."—*August Heckscher*

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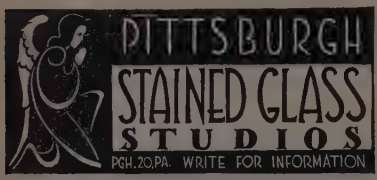

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BUCHANAN, WILLIS S. Seminarian. To B... lington Heights, Roanoke, mission veloper.

COFER, ROBERT R. Seminarian. To St. Pa... Church, Hampton.

NEAL, RICHARD E. Seminarian. To ... Thomas' Church, Ranson, W. Va.

WESTERN CANADA

FRANK, OTTO. From Trinity Church, Fal... Alta., and St. Peter's Church, Patier... Alta. To St. John's Church, Gol... Spike, Alta.

HAUSER, ALFRED. From Neudorf par... Sask. To Thalberg parish, Man.

LUETKEHOELTER, GOTTLIEB W. From M... kinch parish, Sask. To St. Mark's Chu... Regina, Sask.

THIELMANN, HEINRICH G. From Thalb... parish, Man. To St. John's Church, D... can, B. C.

WEST VIRGINIA

ANSCHUETZ, ROBERT H. Seminarian. ... St. Johannes' Church, Leopold.

MATCHINSKI, FREDERICK. Seminarian. To... Peter's Church, Point Pleasant.

SHADE, ROBERT T. Seminarian. To Mt. ... vary Church, Westernport, Md.

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ARRIVALS

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JOHNSEN, PAUL C. From Japan, May ... 1135 N. Union Street, Fremont, Neb.

KOCH, DENNIS. From Japan, June 4. ... Fifth Corso, Nebraska City, Neb.

LOMPERIS, CLARENCE. From India, Jun... 40 N. Yale Ave., Villa Park, Ill.

MACMURPHY, CHARLES. From Japan, ... 12. 306 Sims Avenue, Augusta, Ga.

PHILLIPS, GEORGE. From India, May ... 2331 Sontee Avenue, Columbia, S. C.

PLITT, MIRIAM. From Malaya, June 7. ... Lochearn Drive, Baltimore, Md.

SLIFER, PAUL. From Liberia, May ... Springtown, Bucks County, Pa.

DEPARTURES

ACON, ESTHER. To Lutheran Mission, Monrovia, Liberia, West Africa. May 29.

HRHART, RICHARD L. To Lutheran Mission, Monrovia, Liberia, West Africa. May 29.

TTO, ELSIE R. To Lutheran Mission, Monrovia, Liberia, West Africa. May 29.

UCCIUS, MARTIN. To Lutheran Mission, Monrovia, Liberia, West Africa. June 10.

HETSTONE, HAROLD. To Lutheran Mission, Monrovia, Liberia, West Africa. June 12.

DECEASED

MRS. CARRIE W. BARTSCH, nee ineow, 67, widow of the Rev. Carl H. artsch, died June 20 at Minneapolis, Minn.

The Rev. Mr. Bartsch, who died in 1950, ad served First Church, Winnipeg, Man., nd Holy Trinity Church, Minneapolis.

Mrs. Bartsch is survived by three sons, e Rev. James Bartsch and the Rev. Robert artsch, Milwaukee, and Carl, Wayzata, linn.; and one sister, Mrs. Gladys Spivey, inston-Salem, N. C.

Funeral services were conducted at Holy rinity English Church, Minneapolis, by astors James and Robert Bartsch, Dr. Paul Graf, and Northwest Synod President aul Bishop.

Interment was at Sunset Memorial Park, linneapolis.

THE REV. PAUL EDWARD WEST, 68, astor emeritus of Transfiguration Church, ew York City, died June 16.

Pastor West was a native of St. Croix, irgin Islands, and a graduate of Wagner ollege and Philadelphia Seminary.

He helped develop Transfiguration Church nd served as its pastor from 1928 until his tirement in 1956.

He is survived by his wife, the former ulda Krause; three sons, Paul Edward, Jr., harles, and Eugene; and daughter, Louisa.

Funeral services were conducted at St. eter's Church, New York City, by the Rev. obert T. Neilssen and Dr. Eugene C. reider, and at St. John's Church, Middleown, N. Y., by the Rev. Theodore Caspar.

Interment was at Otisville, N. Y.

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In Conclusion

I HAVE A FRIEND in the deep South who is as sensitive and unselfish a Christian as anybody I know. He wrote recently to warn me that "our people are developing more resentment against our northern brethren than they have against the Negroes. Everything that is said by a northerner is strengthening the opposition to integration."

In THE LUTHERAN'S news columns we publish many reports of what is happening in the churches regarding racial integration. I know these are resented by some readers, but they are important news. In my "Conclusions" I have pointed out consistently that race relations are a problem for the whole country, and that Southerners should not be singled out as any more guilty than the rest of us. Their problems are harder to solve than those in other places.

But it's difficult to give quiet thought to subjects which are so deeply rooted in the struggles of many past years. No doubt there will be a new wave of angry resentment through the South as the U.S. Senate begins to debate the civil rights bill. This will look like Northern do-gooders (and politicians) trying to blackjack the South into something it does not want.

THE REAL POINT that Southerners should consider, though, is that it isn't the North that is trying to push them into integration. It's the twentieth century. Colored races all around the world are in rebellion against an inferior status. We're fortunate that the American Negroes have been so patient and are so well led. Otherwise there might be guerilla warfare here in America.

The tidal wave moving through the South is the same wave that lifts t Algerian rebels against the French. T wave of rebellion against unequal sta washed the British out of India. T twentieth century is the time when u derprivileged people are demanding th rights. It's risky to try to stand agai this mighty tide.

It might be good for Northerners quit giving advice to Southerners, a let them move ahead with solving th problems in their own way. But I get impression that some Southerners dc want to move. They like things as th have been, and believe things will be t way again if the Northerners keep qu

Things aren't going to go back to w they were before. They never do. N groes have something to say about th as well as white people. Peace can maintained only through skillful and telligent adaptation to changing circu stances.

AS FOR OUR CHURCHES, there is no tention of telling our Southern broth what they ought to do. This new stu of race relations which the Board of cial Missions is undertaking (*see page* will be extended into the South only Southern churchmen want it. If they it will be undertaken only under South leadership.

It seems to me that we should be a to talk with one another about an urg problem in a patient and respectful m ner. There's no value in keeping qu so long as we don't scold one anoth and pretend that some of us are m virtuous than others.

We're coming through this difficult justment surprisingly well, it seems to Throughout America there has been ra social progress among Negroes in the dozen years. We have plenty to be gra ful for these days. —ELSON RUF

when in Minneapolis at the LWF Convention . . .

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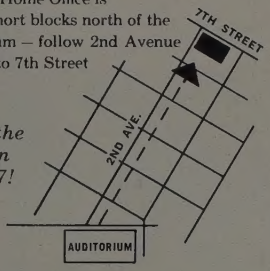

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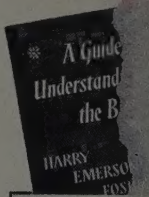

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